

**תוֹתָרִי** m. pl. (= תָּרַר) *droppings, wool that is shed when sheep are washed*. B. Mets. 68<sup>b</sup> (Ms. R. 2 דִּירְרִי, Ms. Alf. דוֹרִי, corr. acc.; v. Rabb. D. S. a. l. note 5).

**תוֹתָרִי** m. pl. (= תוֹתָרִי; תָּרַר III; cmp. שְׁשָׁרָה *couplings*, animals tied together *two by two*. Sabb. 53<sup>b</sup>, v. לָבַב.

**תוֹתְרִינִי** f. (= תוֹתְרִינִי, reduplic. of תוֹתָרִי) [*one in the habit of spying, sniffing like a dog*], *one whose sense of smell is defective*. B. Bath. 146<sup>a</sup> they told a man 'אֲשֶׁרֹר ה' אֲשֶׁרֹר ה' (Ar. 'חֲרֹר; Ms. H. חֲרֹרִינִי) that his (intended) wife was a 'sniffer'; he went after her ... to test her &c.

**תוֹתְרִי** f. (= תוֹתְרִי) *shaking, perturbation* (v. P. Sm. 4416 s. v. תוֹתְרִי); *demon of restlessness, epilepsy, madness*. Pesik. Par., p. 40<sup>a</sup>, sq.; Pesik. R. s. 14; Num. R. s. 19<sup>a</sup>; Tanh. Huck. 8 ד' (corr. acc.); ed. Bub. 26. Y. Yoma VIII, 45<sup>b</sup> top the demon *t'zazith* enters into him (the mad dog). Gen. R. s. 12 ד' וְרָחֵל (של) ד' וְרָחֵל (של) God causes the demon *t'zazith* to enter into her (the hind), and she knocks &c. (v. תְּרָקֶשׁ); Yalk. Ps. 862; Midr. Sam. ch. IX רִיחַ הָאֵוָה (corr. acc.); a. e.

**תוֹקִימָא**, a corrupt. of טַקְוִימָא (ταξιδωτης) *sergeant, commissary*. Koh. R. to VH, 26 [read:] בַּחֲרִיחוֹן v. לִסְטָא.

**תוֹקֵב** (Ar. תָּחַב) (v. תָּחַב) [*to hide*], *to insert, stick, dip*. Y. Kil. I, 27<sup>b</sup> bot. וְכִי תוֹקֵב בְּשֹׁפֵד וְכִי he may stick up (the fruits in the store room) with a spit or a knife, and take them out; Y. Sabb. III, 5<sup>d</sup> bot. Ib. XVII, 16<sup>b</sup> top to stick something on it. Bab. ib. 123<sup>a</sup> תוֹקֵבִין v. תְּרָקֶשׁ. Yoma 82<sup>a</sup>, v. בִּישׁ I. Kil. I, 8 וְכִי תוֹקֵבִין זְמִירָה וְכִי you must not stick the shoot of a vine into a melon (on the tree) that the latter may throw its juice into it. Tosef. Hag. III, 12 בְּכוֹשׁ וְכִי he picks the cake up with a reed or a chip; Y. ib. III, 79<sup>b</sup> בְּשֹׁפֵד (not תוֹקֵב); a. fr.—Part. pass. תוֹקֵב; f. תוֹקֵבָה &c. Yeb. 116<sup>b</sup> ת' ת' a piece of a corpse of the size of an olive stuck (hidden) in the bottom of the ship. Ohol. XVI, 2 דִּין שְׂרִיטָה I, 3. Mikv. X, 8 שְׂרִיטָה ת' an arrow sticking in a human body. Ohol. III, 4 דִּין תוֹקֵבִים בִּירֵד אֲרָם if they were stuck in by human hands; a. e.—V. תוֹקֵב.

**תַּחְבֻּלָּה** f. (b. h.; תָּחַב); pl. תַּחְבֻּלוֹת 1) *band, council*, esp. *company of intriguers*. Ab. Zar. 18<sup>b</sup> (ref. to וְכִי לֹא יָשָׁב בָּהּ who never sat in bad company; Ps. I, 1) לֹא יָשָׁב בָּהּ; Yalk. Ps. 613.—2) (v. תְּבִילָה) *bundles*. Snh. 42<sup>a</sup> (ref. to בְּמִי אֲחֵה מִצָּא ... חֲבִילוֹת Prov. XXIV, 6) חֲבִילוֹת Ms. M. with whom wilt thou find the fight for the Law? With him in whose hand are bundles of laws of the Mishnah. Lev. R. s. 21 (ref. to Prov. I. c.) if thou hast done bundles of sins, undo them by bundles of good deeds.—3) (cmp. תָּחַב, Jon. I, 6) *steering*. Ib., a. e. בְּקִבְרִינִיטָא referred that verse (Prov. I. c.) to a ship captain.]

**תַּחְוִיב** m. (תָּחַב) *a shoot used for inoculation*.—Pl. תַּחְוִיבִין Tosef. Shebi. I, 9 בְּחֵאנִי וְכִי (Var. ed.

Zuck. תַּחְוִיבִין, some ed. תַּחְוִיבִין, corr. acc.) (in the Sabbatical year) you must not hang shoots on a fig tree, nor inoculate &c.; Y. ib. IV, 35<sup>b</sup> bot. אֵין תוֹלִין תוֹכִין וְכִי (corr. acc.), expl. ib. מִיִּדְּהִי יִדְּהִי וְכִי one gets a shoot of a fig tree, slaps (the barren tree), and suspends it on it, and says, this one bears, and thou dost not.

**תַּחְוִיבָא** f. name of a bird. Hull. 63<sup>a</sup> וְכִי ... בְּמַעֲרַבָא (Ms. R. 2 תַּחְוִיבָא, v. Rabb. D. S. a. l. note 10) in the west (Palestine) they punish for eating it (them) (the קַוִּיבָא), and they call it *t'havta* (call them *tahvatha*).

**תַּחְוִיבָא**, v. תַּחְוִיבָא.

**תַּחְוִיבָא** m. (cmp. תוֹקֵב) [*surrounded, marked place*], *dominion, area, district, border, limits*. Tosef. Shebi. IV, 9, a. fr. אֵין יִשְׂרָאֵל בְּרֵחַ צֵיִר in the district of Tyre. Ib. 11 the border lines of Palestine (with regard to agricultural laws) are &c.; (Y. ib. VI, 36<sup>c</sup> top תַּחְוִיבִין pl.)—Y. Ber. VIII, 12<sup>c</sup> top (ref. to Gen. I, 8) הַיּוֹם יִהְיֶה ... לְאֹר ... תוֹקֵבָה to the light he said, the day be thy dominion, to the darkness he said, the night be thy dominion; Gen. R. s. 3; Yalk. Job 924. Gen. R. s. 6 בְּחֵאנִי בְּחֵאנִי because it (the moon) trespassed on its neighbor's (the sun's) dominion; Yalk. ib. 8; a. fr.—Esp. שְׂכַר, or ת' the (marked off) area around a town or place within which it is permitted to move on the Sabbath (based on Ex. XVI, 29), *Sabbath limits* (two thousand cubits in every direction). Erub. IV, 3. Ib. III, 4. Ib. 51<sup>b</sup> עֲשִׂיר חוּץ וְכִי and the rich man may go (on Friday) beyond the Sabbath district and say, this be my resting point (the שְׂכַר). Hag. 15<sup>a</sup> שְׂכַר ת' שְׂכַר here the Sabbath limits end (you dare not go beyond). Ab. Zar. 8<sup>b</sup> וְכִי שְׂכַר ת' the town in which an ordination takes place, shall be destroyed; and the Sabbath district (around it) in which an ordination is held, shall be laid waste; a. fr.—Pl. תַּחְוִיבִין, תַּחְוִיבִין. Ib. בֵּין שְׁנֵי תַּחְוִיבִין שְׂכַר וְכִי he went and sat down (to ordain scholars) between two mountains, and between two large towns, between two Sabbath districts (in an area belonging to neither town), between Usha &c. Erub. I. c. וְשְׂכַר תַּחְוִיבִין when he has two houses with two Sabbath distances between them. Ib. 44<sup>b</sup> נִבְלָעִין וְכִי if the limits which the scholars assigned to him (to travel on the Sabbath for public necessities) overlapped his own (ordinary) Sabbath limits. Ib., a. e. ת' the law concerning Sabbath limits is Biblical; ib. 36<sup>a</sup> דְּרִבְקָא is a rabbinical enactment.—Y. Shebi. I. c., v. supra; a. v. fr.—[Tosef. Shebi. I, 9 תַּחְוִיבִין, תַּחְוִיבִין, v. תַּחְוִיבָא.]

**תַּחְוִיבָא** ch. same. Targ. Josh. XVIII, 20. Targ. Num. XXXIV, 3. Targ. Ex. X, 14; a. fr.—Y. Ber. V, 9<sup>a</sup> וְכִי שְׂכַר ת' שְׂכַר ת' went beyond the Sabbath limit, and did not know it; a. fr.—B. Kam. 20<sup>a</sup> חֵיטָא ת' גִּבְנָא בְּאִירָהָא בְּת' (our w. omitted in Ms. R., v. Rabb. D. S. a. l. note 90) thou wast not with us last night within a Sabbath limit; [oth. opin. at the place assigned for scholars' meetings, the school house].—Pl. תַּחְוִיבִין.

Targ. Is. XXVIII, 25. Targ. Ps. CIV, 25. Targ. Num. XXXIV, 2, sq.; a. fr.—Eruv. 35<sup>b</sup>; 36<sup>a</sup>, v. preced.

**תחולת**, pl. **תחולתי** = h. תחת, *under, beneath, in place of*. Targ. Ps. X, 7. Targ. Y. Ex. XIX, 17. Targ. O. ib. X, 23. Targ. Gen. XXXVI, 33. Targ. O. ib. II, 21; a. fr.—Y. Sabb. IV, 7<sup>a</sup> top וְכִּי תִּשְׁכְּחוּם הָעֵצִים הַשְּׁבֹנִים... have in mind to put them under your heads, and you may move them (on the Sabbath); Y. Bets. V, beg. 62<sup>d</sup>. Y. Snh. I, 18<sup>b</sup> top אֵינִי אֶחָד לְרִיקָלָא וְכִּי תִּשְׁכְּחוּם... get me a person to go up the tree (to work) in my place, and I will judge your case; a. fr.—Contr. חזו.

**תחולתא**, **תחולתא**, v. תחולת.

**תחולתי**, v. תחולת.

**תחולת**, v. תחולת.

**תחולת**, **תחולת** f. (תחולת) *revival*; (תחולת) *resurrection of the dead*; also (= עולם הבא) *hereafter*. Snh. X, 1 תחולתא מן החיות he who says, the resurrection of the dead is not intimated in the Torah. Kidd. 39<sup>b</sup> תחולתא מן החיות בה... there is no command in the Torah accompanied by a promise of reward to which resurrection is not appended (which does not allude to reward in the hereafter); a. fr.

**תחולתא**, **תחולתא** ch. same. Targ. Ps. LXVIII, 10 Ms. (ed. תחולתא). Targ. Y. II Gen. XIX, 26 תחולתא.

**תחולת**, v. preced. wds.

**תחולת**, v. תחולת.

**תחולת** m. pl. (?) *tahim*, name of an affection of the abdomen brought on through sorcery. Ber. 62<sup>a</sup> (in an incantation) תחולת לא לי לא לי לא תחולת וכו' not on me, not on me, no *tahim* and no *tohtim* &c.

**תחולת**, v. תחולת.

**תחולת** m. (b. h. ?; תחולת) *counsellor, lawyer*. Midr. Sam. ch. XXV וכו' ראש תחולת did Joab the lawyer, chief of the captains, make such a mistake?; Y. Macc. II, 31<sup>d</sup> bot. וכו' תחולת וכו' is it possible that Joab of whom it is written (II Sam. XXIII, 8), lawyer &c.; Tanh. Mas' 12; Num. R. s. 23<sup>13</sup>.

**תחולת**, *Hif.* תחולת (denom. of תחולת) *to begin*. Sabb. I, 2 וכו' תחולת וכו' but if they have commenced (doing so), they need not discontinue. Gen. R. s. 85 שדוה כל מי שדוה he that begins a good deed and does not finish it &c.; Deut. R. s. 8. Ib. וכו' תחולת וכו' Moses began a good deed when he took Joseph's bones with him. Gen. R. s. 26 תחולת לברכה ד' the Lord has begun to bless thee (by giving thee a daughter); a. v. fr.

**תחולת**, *Af.* תחולת oh. same. Targ. Job I, 13.—B. Bath. 14<sup>b</sup> תחולת... לא תחולת with evil we do not begin, i. e. in arranging Biblical books we do not place first a book containing evil prophecies. Ber. 21<sup>b</sup> דלא

בה he had not begun to say his prayers. Pes. 105<sup>a</sup> פסק לא תחולת we must not begin a meal, opp. פסק; a. v. fr.

**תחולת**, v. תחולת.

**תחולת**, **תחולת** f. (b. h.; תחולת *Hif.*) *beginning, start, first stage*. Naz. 31<sup>a</sup> תחולת הקדש the primary stage of consecration, i. e. the consecrated object itself, opp. סוף the secondary consecration, i. e. the exchange. B. Bath. 128<sup>a</sup> וכו' תחולתו, v. תחולת; a. v. fr.—Esp. (sub. *first degree of uncleanness* (v. ראשון). Zab. V, 1 תחולתו... makes eatables and liquors unclean in the first degree, opp. שנייה. Yad. III, 1 בכל ד' תחולת hands (touching an unclean object) become unclean in the first degree under all conditions. Tosef. Toh. II, 4. Ib. I, 4 לקדש ד' is unclean in the first degree with regard to consecrated things (sacrificial meat &c.); a. fr.—Pl. תחולת, *Yad. I. c.*; Hull. 33<sup>b</sup>; a. fr.—תחולת, or ד' in the beginning, before, first. Ber. II, 2 ד'... עול, v. עול. Ib. 37<sup>a</sup> מברך עליו ד' וכו' he must say the benediction over it before and after eating. Ib. מברך עליו וכו' before eating he must say &c.; a. fr.—מ' from the beginning, originally, in olden times. Pes. 116<sup>a</sup> וכו' מ' our forefathers in olden times were idolaters; a. e.—לכת' in the start, directly, opp. דיעבר. Hull. 2<sup>a</sup>, v. דיעבר. Eruv. 34<sup>b</sup> וכו' פרח לכת' he may directly dig out, and take; Bets. IV, 3, v. פרח; a. fr.—b) at first. Gen. R. s. 49; a. fr.

**תחולתא** m. pl. (b. h.; תחולת) *diseases*. Y. Sot. III, 19<sup>a</sup> תחולתא ביה ד' she will die of evil diseases.

**תחולתא**, **תחולתא** m. pl. (Tales of תחולתא, v. תחולתא) = next w., *cress*. Y. Taan. IV, 69<sup>a</sup> bot.; Lam. R. to II, 2, v. תחולתא. Y. Ab. Zar. II, 40<sup>d</sup>; Y. Sabb. XIX, 14<sup>d</sup> מישחוקי וכו' allowed to grind cress on the Sabbath and put it in old wine (a remedy for colic, v. קולוס).

**תחולת** m. pl. = h. תחולת. B. Mets. 107<sup>a</sup> דבי כחנא וכו' to take cress that grows among flax is not considered robbery. Sabb. 109<sup>b</sup> תחולת (fem.) white cress (pepperwort?). Ib. 140<sup>a</sup> תחולת is good to mix with cress; a. fr.

**תחולתא** pr. n. m. *Tahlifa*, name of several Amoraim. Y. Ber. I, 2<sup>d</sup> bot. (ed. Krot. תחולתא, corr. acc.). Y. Peah IV, end, 18<sup>c</sup> תחולתא. Keth. 8<sup>a</sup>; a. fr.—Y. Taan. II, beg. 65<sup>a</sup> (אבא דמין קסרי T. of Caesarea; (Bab. ib. 15<sup>b</sup> קסרי Y. R. Hash. IV, 59<sup>c</sup> bot. Y. Sot. V, end, 20<sup>d</sup>; (B. Bath. 15<sup>b</sup> (אבא בר שמואל). Y. Ned. I, 36<sup>d</sup> bot.; a. e.—V. Fr. M'bo, p. 130<sup>a</sup> sq.

**תחולתא**, v. תחולתא.

**תחולת**, *Pi.* תחולת (denom. of תחולת) *to mark the limits of, form landmarks*. B. Bath. 56<sup>a</sup>, v. תחולת II. Pesik. Aniya, p. 137<sup>b</sup> תחולת... in this world they form landmarks with stones or cistus shrubs, but in the latter days they shall form landmarks with precious stones &c.; Yalk. Is. 339; Midr. Till. to Ps. LXXXVII.

**תַּחֲשָׁה** ch., *Pa.* תַּחֲשָׁה; *Af.* תַּחֲשָׁה same. Targ. O. Deut. XIX, 14 תַּחֲשָׁה ed. Berl. (ed. Vien. תַּחֲשָׁה, corr. acc.); Y. תַּחֲשָׁה (not תַּחֲשָׁה). Targ. Ex. XIX, 12; 23; a. e.—Part. תַּחֲשָׁה; f. תַּחֲשָׁה; *pl.* תַּחֲשָׁה *forming borders, cords*. Targ. Ex. XXVIII, 14; 22; XXXIX, 15 (h. text מגבלות, גבלות).

**תַּחֲשָׁה** f. (תַּחֲשָׁה) *desirability, delight*. Targ. II Esth. I, 1 גְּבִירָה דָּהּ (= גְּבִירָה חַמְדוּת, Dan. X, 11).

**תַּחֲשָׁה** m. (preced.) *desire, lust*. Targ. Y. I Deut. IX, 22 (h. text תַּחֲשָׁה).—*Pl.* תַּחֲשָׁה, constr. תַּחֲשָׁה. Targ. Y. II ib. קְבִירָה דָּהּ (read: דָּהּ). Targ. Mic. VII, 3 (h. text דָּהּ).

**תַּחֲשָׁה** **תַּחֲשָׁה** **תַּחֲשָׁה** pr. n. pl. *K'far Tahashin*. Y. Taan. I, end, 64<sup>d</sup>; Y. Keth. II, 26<sup>d</sup>.

**תַּחֲשָׁה** f. (b. h.; תַּחֲשָׁה) *prayer for grace*. Yalk. Deut. 811; Yalk. Sam. 157, v. תַּחֲשָׁה. Y. Ber. IV, 8<sup>a</sup> תַּחֲשָׁה, v. תַּחֲשָׁה II; a. e.

**תַּחֲשָׁה** m., pl. תַּחֲשָׁה (b. h.; preced.) *prayers, supplications for grace*. Deut. R. s. 2, v. תַּחֲשָׁה. Ab. II, 13, v. תַּחֲשָׁה. Ab. Zar. 5<sup>a</sup> (ref. to Lev. XXVI, 3) לשׁוֹן תַּחֲשָׁה *im* means prayer (*Oh that*). R. Hash. 17<sup>a</sup>; Pes. 118<sup>b</sup> (ref. to Ps. CXVI, 1) קוֹל תַּחֲשָׁה ... קוֹל תַּחֲשָׁה when am I beloved before thee? When thou hearest the voice of my supplications. Y. Ber. IV, 7<sup>d</sup> bot. תַּחֲשָׁה and let our words be (words of) supplications before thee, i. e. truly devotional; a. fr.

**תַּחֲשָׁה** ch., *pl.* תַּחֲשָׁה same. Targ. Y. Num. XXXI, 8. Targ. Prov. XVIII, 23; a. e.

**תַּחֲשָׁה**, v. תַּחֲשָׁה.

**תַּחֲשָׁה** (b. h.) pr. n. pl. *Tahpanhes, Tahpenes in Egypt (Daphnæ in Pelusium)*. Targ. Is. XXX, 4 (h. text תַּחֲשָׁה). Targ. Jer. XLIV, 1; a. e.—Pesik. Vayhi, p. 63<sup>b</sup> (not תַּחֲשָׁה) T., that is Hunpanias (?); Pesik. R. s. 17 תַּחֲשָׁה תַּחֲשָׁה (?).

**תַּחֲשָׁה**, v. תַּחֲשָׁה.

**תַּחֲשָׁה** f. (תַּחֲשָׁה) *heat, rivalry, contention*. Y. Ber. III, 6<sup>b</sup> בְּצִיפּוּרֵיהֶן דָּהּ מִשְׁרָבָהּ when rivalry (between the families) increased in Sepphoris, they arranged that the families should pass by, and the mourners stand. Tosef. Sabb. XIII (XIV), 4; Y. ib. XVI, 15<sup>c</sup> bot. סִפְרֵי מִינֵינָן שְׂמִטָּה לֵינָן תַּחֲשָׁה the heretical books which cast enmity, and strife, and dissensions between Israel and their father in heaven. Y. Yeb. IV, 5<sup>d</sup> top באֲדִין שְׂכָר לְאֲדִין שְׂכָר (not תַּחֲשָׁה) by strife between brothers (the *yabam* and his brother's spurious son), the brothers (the *yabam's* heirs) profit, v. תַּחֲשָׁה. Lev. R. s. 9; Deut. R. s. 5 ולא ... וְלֹא תַּחֲשָׁה if the heavenly creatures that have no jealousy, or hatred, or strife need peace &c. Yalk. Num. 773 שְׂכָר תַּחֲשָׁה that there be no strife among the tribes; a. fr.

**תַּחֲשָׁה** **תַּחֲשָׁה** ch. same. Targ. Hab. I, 3. Targ. Is. LVIII, 4.

**תַּחֲשָׁה** m. (b. h.) *tahash*, an animal the hide of which

was used to cover the Tabernacle. Sabb. 28<sup>b</sup> בְּרִיחַ ... תַּחֲשָׁה the *tahash* of the Mosaic days was a creature of its own kind, and the scholars could not decide whether it belonged to the class of *b'hemah* (domestic animals) or of *hayak* (beasts); Num. R. s. 6<sup>3</sup>. Yeb. 102<sup>b</sup>; a. e.—*Pl.* תַּחֲשָׁה. Sabb. 28<sup>a</sup> עֲרוּרַת דָּהּ skins of *tahash*. Y. ib. II, 4<sup>d</sup> bot.; Koh. R. to I, 9, v. אֶלְטִינוֹן, a. e. גְּלִאֲקִינוֹן.

**תַּחֲשָׁה** (imperat. *Pa.* of a verb תַּחֲשָׁה, with suffix תַּחֲשָׁה; Tafel of תַּחֲשָׁה) *silence them*. Gen. R. s. 57, end; Yalk. ib. 102, end; v. תַּחֲשָׁה.

**תַּחֲשָׁה** (b. h.; תַּחֲשָׁה) *under, beneath, in place of, instead of*. Peah VII, 3 תַּחֲשָׁה דָּהּ הַגֶּפֶן וְכִי הַגֶּפֶן הַזֶּה he who places a basket under a vine when cutting grapes, robs the poor. Tosef. Dem. VI, 4 תַּחֲשָׁה in my place, v. תַּחֲשָׁה. Gen. R. s. 18 תַּחֲשָׁה מִתַּח דָּהּ from under a carob tree; a. v. fr.

**תַּחֲשָׁה** ch. same; *downward*. Targ. O. Deut. XXVIII, 13; 43.—Pes. 74<sup>b</sup> פִּימָה לָהּ with the mouth (open side) downward.—V. תַּחֲשָׁה.

**תַּחֲשָׁה** m. (preced.) *nethermost, lower*. Targ. Josh. XV, 19; Targ. Jud. I, 15.—*Fem.* תַּחֲשָׁה. Targ. Prov. XV, 24 (ed. Wil. תַּחֲשָׁה).

**תַּחֲשָׁה** m. (b. h.) same. Snh. VIII, 1 וְזָקֵן דָּהּ, v. וְזָקֵן.—*Pl.* תַּחֲשָׁה Gen. R. s. 4 וְשָׁמַיִם דָּהּ וְשָׁמַיִם דָּהּ the lower heavens and the higher heavens of heavens. Ib. תַּחֲשָׁה וְכִי ... תַּחֲשָׁה the upper waters exceed the lower by &c.; a. fr.—Esp. תַּחֲשָׁה the lower creatures, *earthly things*, opp. to תַּחֲשָׁה the heavenly things. Ib. s. 8 אֲדִין אֲדִין I will create him (man) so that he should partake of the nature of the heavenly and of the earthly creatures; Lev. R. s. 9, v. תַּחֲשָׁה. Tanh. Huck. 8 וְכִי תַּחֲשָׁה the heavenly and the earthly creatures are of thy creation, and thou referrest to the authority of a human being?; a. fr.—*Fem.* תַּחֲשָׁה. Tosef. B. Bath. III, 2; Y. ib. XIV, 14<sup>c</sup> bot., v. תַּחֲשָׁה; a. e.—עַל דָּהּ.—*Pl.* תַּחֲשָׁה. Sabb. 82<sup>a</sup> שִׁנֵּי דָהּ, v. שִׁנֵּי; a. e.

**תַּחֲשָׁה** f. pl. (preced.) *abdominal troubles, piles &c.* Ned. 22<sup>a</sup>. Keth. 10<sup>b</sup>. Sabb. 81<sup>a</sup>; Ber. 55<sup>a</sup>; a. fr.

**תַּחֲשָׁה** m., *pl.* תַּחֲשָׁה (b. h.; preced.) *lowest compartments*. Gen. R. s. 31 (ref. to Gen. VI, 16) לְזִבְלִים דָּהּ the nether rooms were for dung; Snh. 108<sup>b</sup>; a. e.—V. תַּחֲשָׁה.

**תַּחֲשָׁה** m. pl. (?) (preced. wds.) *tahtim*, name of an affection of the abdomen brought on by sorcery. Ber. 62<sup>a</sup>, v. תַּחֲשָׁה.

**תַּחֲשָׁה** f. (b. h.; preced. wds.) *bottom, foot; the frame in which an anvil is set*. Kel. XVII, 17 הַצּוּרְפִין דָּהּ the base of the goldsmiths' anvil; of the blacksmiths'; Tosef. ib. B. Mets. VII, 10 צִרְפִּית דָּהּ. Num. R. s. 18<sup>4</sup> וְנִבְלְעוּ בְּשֹׂאֵל דָּהּ and they were swallowed up in the nethermost of the nether world.

וְהַיְיחָא, v. הַיְיחָא.

כָּרְחָא = תָּהָא (v. תָּהָא), *thou shalt be, be thou*. Y. Sot. VII, end, 22a<sup>1</sup> [read:] כָּרְחָא לָהּ לְהוֹרִי פְּרֻכָּהּ כָּרְחָא . . . חַי גֵּיל לָהּ לְהוֹרִי פְּרֻכָּהּ כָּרְחָא when there is only one scroll on hand, thou must roll it up (v. גָּל) behind the curtain; when there are two, thou must carry away one, and bring in the other; Y. Meg. IV, 75b bot. חַי גֵּיל לָהּ לְהוֹרִי פְּרֻכָּהּ (corr. acc.); Y. Yoma VII, 44b<sup>1</sup> top חַי גֵּיל לָהּ לְהוֹרִי פְּרֻכָּהּ (corr. acc.).

**לֶחֶם** *m.* (חָמֵץ) *desire, appetite*; לֶחֶם *to satisfy the appetite.* Hull. 84<sup>a</sup> (ref. to Deut. XIV, 26, חָמֵץ לֶחֶם לֶחֶם ... the Torah here teaches a sanitary rule, that man should not eat meat unless he has special appetite for it; Tosef. Arakh. IV, 26. Pes. 120<sup>a</sup> (in Chald. dict.) לֶחֶם רָקִיב when he eats with appetite (when he begins the meal); a. e.—Esp. (with ref. to forbidden food) לֶחֶם on account of an irresistible appetite, opp. לֶחֶם בְּעֵצָה, v. חָמֵץ. Shh. 27<sup>a</sup> לֶחֶם ... מִיֵּשֶׁר a non-conformist who eats unslaughtered meat merely to satisfy his appetite (because it is cheaper than the slaughtered, Rashi); a. fr.

הזרזים, v. תיאור.

**תִּיָּאָה, תִּיָּאָה, תִּיָּאָה** f. *root of crowfoot* (*Ranunculus*), used as spice, but considered poisonous for beasts. T'bnl Yom I, 5 **תִּיָּאָה** (ed. Dehr. **תִּיָּאָה**; Main.: 'some say, *tiah* is the root of *asafetida*'). Ukts. III, 5 (ed. Dehr. **תִּיָּאָה**); Y. Hag. III, 79<sup>c</sup> (not **תִּיָּאָה**). Sifrē Deut. 107. Hull. 58<sup>b</sup> **תִּיָּאָה** (Ms. M. **תִּיָּאָה**; Ms. R. 2 **תִּיָּאָה**, v. Rabb. D. S. a. l. note) if he made a beast swallow crowfoot; Tosēf. ib. III (IV), 19; a. e.

הַאֲזִינָה, v. הַאֲזִינָה.

**תִּיָּאָתְרוֹן**, תִּיָּאָתְרוֹן m. (variously perverted) (θέατρον) *theater, show, spectacle*. Gen. R. s. 87 יום ה' היה וכ' (תִּיָּאָתְרוֹן) it was spectacle day, and all went to see (the show), but he (Joseph) did not go; Cant. R. to I, 1, beg. שִׁבְעִיָּתוֹן; Pesik. R. s. 6 יום ה' וקורקסין (not וקורקסין) a day of theatre and circus performances. Cant. R. l. c. גִּילּוֹם של יום ה' the show day for the Nile festival, v. יָדְבֹל. Y. Ab. Zar. I, 40<sup>a</sup> אסור לת' העולה to go to theatre is forbidden on account of idolatry (which is practiced in it); Tosef. ib. II, 5 גִּילּוֹם לְתִיָּאָתְרוֹן ed. Zuck. (Var. לְתִיָּאָתְרוֹן, read: לְתִיָּאָתְרוֹן pl.). Y. ib. l. c. אסור לת' העולה to go to a theatre and cry out (to vote for a broken down gladiator &c.), if it is for the public benefit, is permitted. Ex. R. s. 51, end ארומ גברין ראה ארומ גברין he saw that they were collecting for the erection of a theatre. Y. Taan. II, 64<sup>a</sup> bot. שִׁשְׁרִי, v. חִישִׁי, a. e.—Pl. תִּיָּאָתְרוֹן, תִּיָּאָתְרוֹן. Meg. 6<sup>a</sup> וקורקסין Ar. (ed. תִּיָּאָתְרוֹן, תִּיָּאָתְרוֹן) theatres and circuses. Tanh. ed. Bub., Sh'moth 6 (ref. to Ex. I, 7) שָׁמַלְאוּ בחי' the theatres and circuses were full of them; Yalk. Ex. 162. Ab. Zar. 18<sup>b</sup> אין חולכין לְתִיָּאָתְרוֹן וכ' (Ms. M. תִּיָּאָתְרוֹן) you must not go to the gentile theatres and circuses, because' &c., וְכָל. Y. Ber. IV, 7<sup>d</sup> ... מודה וְכָל לֹא לָנוּ חֶלְקִי בבתי הַתְּלָמוֹת וְכָל I thank thee ... that thou hast given me my share with those sitting in the schools

and synagogues, and hast not given me my share in the theatres and circuses; a. fr.

II. תומא v. תיאמי

תִּיבְקָא v. פִּיבְקָא.

תַּיִב, *Pa.* תַּיִיב; *Af.* אַיִיב, v. תַּיִב.

תִּיבָא, Targ. Koh. IV, 12 some ed., v. תִּיבָא.

תִּיבָה, v. יִבָּה. [Koh. R. to I, 7 במִין תִּיבָה v. תִּיבָּה.]

**תִּבְרַח**, תִּבְּרַח m. (תִּבְּרַח) *breaking, shattering*. Targ. Is. XXX, 14. Targ. II Sam. V, 20; Targ. I Chr. XIV, 11.

תִּיבֹּבָא, v. תִּיבֹּבָא.

חבלטירים v. תיבלטריך, תיבלטירין

חֲבִיבָנָא, חֲבִיבָלָא, v. sub.

הַגִּדָּה, v. הִגְדָּה.

תַּפִּיר, v. פִּיר.

תַּהֲרֵא, תַּהֲרֵא v. תַּהֲרֵא, תַּהֲרֵא

תְּגַרְתָּא, v. פִּיגְרָתָא.

תַּפְרִיחָא, v. פִּיגְרִיחָא.

תַּגְרָא v. פִּיגְרָנִיחַ, פִּיגְרָנִיחַ

פִּיגְרָה, v. פִּיגְרָה.

הַיָּדָא, v. פִּידָה.

תָּוִי, תָּוִי m. (b. h.; תָּוִי) 1) *mark*; 2) *the letter Tav*.  
Sabb. 55<sup>a</sup> (ref. to Ez. IX, 4) הָיוּ שָׁל רַחֲמֵי ה' go and  
make on the foreheads of the righteous a mark (Tav) with  
ink; וְעַל הָרִשִׁית הָרָעִים a mark (Tav) with blood. Ib. מְאֻלָּה עַד ה' those  
are the men that fulfilled the Law from Alef to Tav.  
Ib. ה' סֵתָם הַחֹתֶם שָׁל וְזֵמַן שֵׁנָה אֵיזָה a Tav? Ib. סֵתָם הַחֹתֶם שָׁל  
the Tav is the last letter in God's seal (אֵמֶת). Ib.  
104<sup>a</sup> תָּוִי רַחֲמֵי ה' Tav intimates *truth*; a. fr.

**תָּוִיבָה** m., **תְּוִיבָה** f. (תָּוִיב) 1) vomit. Targ. Prov. XXVI, 11 תְּוִיבֶיהָ (Ms. תְּוִיבָה).—2) return. Targ. Job XXIV, 23 (ed. Lag. תְּוִיבָה).—Esp. = h. תְּשׁוּבָה return to God, repentance. Targ. Jer. XXXIII, 6 (ed. Wil. תְּוִיבָה). Targ. Cant. V, 5; a. fr.—Ta'an: 23<sup>b</sup> אֲנִי בָרִי ... לְהִחְדָּרִי בָרָא I prayed that they might die, but she prayed that they might return in repentance (Ber. 10<sup>a</sup> לְהִחְדָּרִי בְּתוֹשָׁבָה); a. e.—V. תְּוִיבָה.—3) answer, reply, refutation, argument. Targ. Jer. XII, 5. Targ. Job XXXII, 3; 5; a. e.—B. Mets. 16<sup>a</sup>

ת' הוא גברא here is the man, and here is his answer (such an ingenious answer only such a man can give); וי' גברא קא חזינא I see the man, but I do not see the answer (his argument does not convince me). Ab. Zar. 68<sup>a</sup> ת' קא מוריב Haggā knows not what the Rabbis say, and dares to argue? Ber. 10<sup>b</sup> ר' ררב חסדא ת' this is an argument against Rab Hīṣḏa; it is an argument (R. H. stands refuted). Ib. 21<sup>a</sup> ת' this is a final refutation; a. v. fr. — *תריבא*. Targ. Job XXI, 34 Ms. (ed. *sing.*)—4) pl. as ab. *going to and fro, waywardness*. Targ. Jer. V, 6 (ed. Wil. *תרי*). Ib. XIV, 7 *תריבאנא* (not *תריבא*); a. e.

ת. די. מ. v. ת. די. מ.

**תוּם**<sub>m.</sub> = תוּם, *twins, two grown together*. Succ. 36<sup>a</sup>.

**תִּיּוֹמָה**, תִּיּוֹמָה ch. same, *twin*.—**תִּיּוֹמִיךָ** Targ. Gen. XXV, 24. Ib. XXXVIII, 27. Targ. Cant. IV, 2. Ib. 5.—**תִּיּוֹמָתָא** *twin sister*. Targ. Y. Gen. IV, 2 (ed. Vien. תִּיּוֹמָתָא).

תוֹסַאנִי, Targ. Prov. XXII, 3 ed. Lag., v. תָּכֵן I.

זָרַח, זָרַחָה m. (זָרַח, transp. of זָרַח; cmp. זָרַחָה, Job XLI, 21, = זָרַחָה) *crushing*; זָרַחָה *crushed, loose earth*. Ohol. XVIII, 8 וְזָרַחָה (Mish. ed. וְזָרַחָה, corr. acc., or וְזָרַחָה; Maim. comment. ed. Dehr. זָרַחָה) (הוֹחָה) Tosef. ib. XVI, 5 וְזָרַחָה ... וְזָרַחָה (Mish. ed. זָרַחָה) virgin soil is that in which there is no imprint, and the earth of which is not *‘āfar tihwāq*; Nidd. 8<sup>b</sup>, v. יְרֵשֶׁתִי. Bets. 8<sup>a</sup> top עֵפֶר זָרַח (Tosaf. זָרַח). Sabb. 39<sup>a</sup>. Ber. 40<sup>a</sup> (Ms. F. זָרַחָה). supra). Y. B. Bath. II, beg. 13<sup>b</sup> וְזָרַחָה עֵפֶר זָרַחָה because they (the rocks or boulders near a wall) make the ground around them loose, and affect the earth of the wall; Bab. ib. 19<sup>b</sup> עֵפֶר זָרַחָה וְזָרַחָה they (the roots of trees near a wall) undermine the ground, and generate loose earth; a. e.

**תַּת** m. (θητα) the Greek letter θ (Tau), which in voting stood for θάνατος (death). Lam. R. to II, 1, v. תַּת.

פראגראד. v. פראגראד.

תָּיִת, only in תָּיִת = תָּיִת, v. אָתָּה.

בְּרִצָּה v. בְּרִית

פֿאַמיליע, v. פֿאַמיליע.

תְּרוּמָה v. תְּרוּמָה, תְּרוּמָה.

**תִּיָּוִר** *m.* (תִּיָּוִר) *spy, scout, guide.* B. Kam. 116<sup>b</sup> ואם  
 וְכִּי הָיָה הַחֵמָּה שֶׁהָיָה הַחֵמָּה וְכִּי הָיָה הַחֵמָּה וְכִּי הָיָה הַחֵמָּה  
 it; Tosef. B. Mets. VII, 13; Y. ib. VI, end, 11<sup>a</sup>. Y. Yoma  
 I, 38<sup>b</sup>, a. e. הַחֵמָּה, v. תִּיָּוִר I; a. fr. — *Pl.* תִּיָּוִרִים. Yalk.  
 Cant. 983 (play on בְּרוּרִים, Cant. I, 10) שְׁנֵי חֲדָשִׁים וְעֶשְׂרִים  
 שְׁנֵי חֲדָשִׁים (read: שְׁנֵי חֲדָשִׁים) two laws (the written  
 and the oral) became good guides for Israel.

חִיָּיִךְ, חִיָּיִךְ ch. same. Targ. Job XXIX, 15 Var. (Ms. חִיָּיִךְ).—Cant. R. to II, 12 (play on חִיָּיִךְ ib. חִיָּיִךְ).  
the voice of a good guide has been heard . . . , that is,  
Moses and Aaron.

\* **תְּיָרָא** m. = תְּיָרָא, *ox-driver, plougher*, B. Bath. 54<sup>b</sup> he gets possession of the whole field, when he digs **דְּאִוּל** וְהָרָר (Ms. M. תְּוֹרָא; Ms. H. תְּיָרָא; Ms. R. תְּיָרָא, v. Rabb. D. S. a. l. note) as far as the plougher goes with his oxen and turns around, i. e. when he digs the distance of an ordinary bed in the field; (*Rashb.* **תְּיָרָא** **דְּאִוּל** when a yoke of oxen goes over the entire length (or breadth) of the field and turns back, i. e. two beds all along the field).

הַיִּזְשָׁא, הַיִּזְשָׁא, v. הַיִּזְשָׁא, הַיִּזְשָׁא

תָּפַא, v. תִּתְּפַא, a. תִּתְּפַא.

**תיכונת** f. (b. h.; תוך) *inner, central, middle*. Y. Ber. I, 2<sup>d</sup>; Lam. R. to II, 19. Ber. 3<sup>b</sup> (ref. to Jud. VII, 19) אין ר' אלא שיש ו' you cannot say *middle* watch, unless there is one before and one after (which proves that the night is divided into three watches); Yalk. Jud. 63.—*Pl.* תיכונות. Ib. תיכונה תיכונה תיכונה שבת' *tikhonah* means here the middle of the middle watches, i. e. the end of the second and the beginning of the third of the four watches; v. תיך; Ber. I. c. אחת מן התיכונה שבת' (corr. acc.).

הַיִּכָּלָא v. הַיִּכְלָא

יָהּ. v. תָּהִל, תְּהִלָּה-

הוֹלֵעָנָה v. הִירָאנָה.

הילדוּתָא v. הילדוּתָא.

תָּלַתָּא v. תִּלְתָּא.

חֶלֶל־תֵּיִל v. תֵּיִל־חֶלֶל.

תִּלְתָּא v. תִּלְתָּא

תל. v, תפלין, תפלים

תְּהִלָּה. *psalms*, v. תְּהִלָּה, תְּהִלָּה

פִּילָפֶן, פִּילָפֶטָא, פִּילָפֶיִל, פִּילָפֶיִלָא, v. sub

הַיְי, הַיְי

**תימא** pr. n. m. *Tima*, an Amora. Y. Sanh. IV, 22<sup>b</sup> ר' בר פפירס.

**תימא** m. *tema*, name of a bird. Hull. 141<sup>b</sup> (Ms. M. תימא; Mus. תימא; Ar. תימא).

**תימא** m. (תמא) 1) *astonishment*. Targ. Jer. V, 30 (ed. Wil. תימא; h. text שמא). Targ. Ez. XXXII, 10 (ed. Wil. תימא; a. fr.—Midr. Till. to Ps. VI, beg. (in Hebr. dict.) ר' היא על הקב"ה וכו' (ed. Bub. תמא) it is astonishing of God, that he &c.—[In Talmudic commentaries תימא introduces an objection.]—2) *wonder, miracle, sign*. Targ. Ps. LXXI, 7 (ed. Wil. תימא, h. text מופת). Targ. Y. Ex. VII, 9. Targ. Y. Deut. XIII, 2 sq.; a. fr.—*Pl.* תימא, תימא, תימא. Ib. IV, 34 (not תימא). Targ. Y. I ib. XXXIV, 11. Targ. Ps. CV, 27; a. fr.—3) *desolation, poverty*. Targ. II Esth. X, 1 רמיה ed. Lag. (ed. Vien. תימא, תימא; Ar. תמא), v. Meg. 11<sup>a</sup>, quot. s. v. דש; [Ar., misled by the Hebrew text: *tribute*].—[Ib. IX, 24 רמיה ed. Ar., mistake for רמא, with omission of מלחא.]

**תימחון** v. תימחון.

**תימחון** m. *one who has no eye-brows*. Tosef. Bekh. V, 9 ed. Zuck. (Var. תימחון; Bekh. 44<sup>a</sup> ר' תימחון שחמו זיפין (read: תימחון שחמו זיפין) t. is one whose eye-brows are gone; ib. תימחון (Rashi תימחון, Ar. תימחון).

**תימור** m. (b. h. תימור; תימור) *rising column*. Yoma 28<sup>b</sup>, v. תימור, a. תימור.

**תימורא** c. (emp. תימורא Ps. LXXVII, 5) *eye-lid, eye-lash*. Sabb. 77<sup>b</sup> ר' רמיה ל' עיל ... ר' רמיה ל' עיל Ar. (ed. תימורא) why is the eye-lid of the chicken bent upwards?—*Pl.* תימורא, constr. תימורא. Targ. Ps. XI, 4 Ms. (ed. Wil. תימורא; ed. Lag. תימורא). Targ. Job III, 8. Ib. XLI, 10 Ms. (ed. Wil. תימורא). Ib. X, 22 (*eye-lids of the morning*; h. text עפורה). Targ. Prov. IV, 25 Ms. (ed. Wil. תימורא; ed. Lag. תימורא); a. e.

**תימורא** f. same.—*Pl.* תימורא. Targ. Ps. LXXVII, 5 ed. Wil. (ed. Lag. a. oth. תימורא; תימורא).

**תימורא** f. (תמורא), sub. נברא, *bark softened by beating and stripping*. Hull. 51<sup>b</sup> ר' לא היישינן (Ms. R. 3 a. Ar. תימורא; Ms. R. 2 תימורא, v. Rabb. D. S. a. l. note 50) if the animal fell upon soft bark, we do not apprehend internal injury; v. תימורא.

**תימורא** Y. Ab. Zar. II, 40<sup>d</sup>, read תימורא.

**תימורא** v. תימורא.

**תימורא** v. תימורא.

**תימורא** v. תימורא.

**תימורא** v. תימורא.

**תימורא** v. תימורא.

**תימורא** pl. תימורא, v. תימורא.

**תימורא** m. (תימורא) *child, boy*. Sabb. 151<sup>b</sup>, a. e. ר' a child not quite a day old. Sot. 47<sup>a</sup>; Sanh. 107<sup>b</sup> desire, child, and woman should be repelled with the left, and drawn near with the right hand. Yoma 82<sup>a</sup> בר' ... בר' at thirteen we order full fast by Biblical law: this refers to a boy; a. fr.—*Pl.* תימורא. Ib. VIII, 4, v. ענה II. Sabb. 119<sup>b</sup>, a. fr. ר' school children; a. v. fr.—*Fem.* תימורא. Yoma 82<sup>a</sup> בר' ... בר' at twelve we order full fast ...: this refers to a girl (v. supra). Nidd. X, 1; a. fr.

**תימורא** v. תימורא, ch.

**תימורא** f. (תימורא) *sigh, groan*. Targ. Ps. XXXI, 11 תימורא ed. Lag. (ed. Wil. תימורא). Ib. XXXVIII, 10 תימורא (ed. Wil. תימורא). Targ. Is. XXXV, 10 (ed. Wil. תימורא, pl.); a. fr.

**תימורא** v. תימורא, ch.

**תימורא** v. sub תימורא.

**תימורא** v. תימורא.

**תימורא** v. sub תימורא.

**תימורא** Ex. R. s. 47, perhaps to be read: ל' (v. תימורא) a king that loved his commissary. He said to him, measure unto thyself golden Denars.

**תימורא** v. תימורא.

**תימורא** m. (תימורא) *abomination, rejection*. Yalk. Am. 545 that they might know how much they were abominated; (Lev. R. s. 5 גורם תימורא).

**תימורא** m. (תימורא; emp. תימורא) *fainting, decay; disappointment*.—*Pl.* תימורא, ר' רוח, (Chald. רוח) *let fainting come upon ... let despair come upon ...*! R. Hash. 31<sup>a</sup> Ms. M. (ed. תימורא) read: the Shechinah delayed six months in the desert for Israel's sake, perhaps they would return in repentance; when they did not return, the Shechinah said, let despair come upon them &c. (ref. to Job XI, 20 תימורא ...). Keth. 105<sup>b</sup> ר' oh, the despair that waits for those who take bribes! Y. Maas. Sh. IV, 55<sup>b</sup> bot. [read:] ר' רוח! Num. R. s. 7<sup>4</sup> (to a plant) ר' woe to that man! last night thou wast looking well &c., v. תימורא. Ex. R. s. 3<sup>12</sup> תימורא (read: תימורא) Oh, the decay of her bones, woe to her!; a. fr.

**תימורא** v. תימורא.

**תימורא** m. (תימורא) *casing, sheath*. Kel. XVI, 8 תימורא whatever is intended for a casing, contrad. to תימורא. Sabb. XVI, 1 תימורא a book chest; תימורא a box or bag in which the T'fillin are kept; a. fr.

**תימורא** ch. same. Targ. Job XX, 25 תימורא (Ms. תימורא, corr. acc.). Targ. Y. Num. XXXI, 8 (ed. Vien. תימורא, corr. acc.). Targ. Lam. III, 13 (*quiver*).









תְּכִיל, v. תְּכִילֵי.

תְּכִיל m. (תְּכִיל) 1) *trust, confidence*. Targ. Ps. XVI, 9 Ar. (ed. לרודן).—2) part. of תְּכִיל.

תְּכִילָה, v. תְּכִילָה.

תְּכִילָה, תְּכִילָה, תְּכִילָה m. (תְּכִילָה) [*seizing, overpowering*,] בְּתִכְלָה שֶׁלֹּי Targ. O. Num. VI, 9 suddenly, unawares. (ed. Vien. בְּתִכְלָה; Y. בְּתִכְלָה; h. text פְּתִיחָה). Targ. Job I, 15. Targ. Is. XXX, 13. Targ. Y. II Deut. IV, 42; a. e.

תְּכִיפָה f. (תְּכִיפָה) [*junction, fastening*,] 1) *stitch or knot*. Kil. IX, 10 אחד if one fastens two pieces together with only one stitch; Men. 39<sup>a</sup>; Sabb. 54<sup>a</sup>; a. fr.—2) *immediate sequence*.—Pl. תְּכִיפָה. Y. Ber. I, 2<sup>d</sup> bot. three actions require immediateness; putting on of hands must be immediately followed by slaughtering &c.; Bab. ib. 42<sup>a</sup>; Deut. R. s. 2<sup>10</sup>; Yalk. Gen. 130 תְּכִיפָה; a. e.; v. תְּכִיפָה.

תְּכִיבִי I m. (v. תְּכִיבִי) [*to press between*,] 1) *to squeeze, press*; (h. text) *to annoy; to fine*. Targ. Prov. XVII, 26 לְתִיבִי.—2) *to twist, twine*; v. תְּכִיבִי, תְּכִיבִי.

Ithpoli *to be pressed, come to grief*. Ib. XXII, 3 Levita (ed. Wil. וְחִסְרִין אִינִין; ed. Lag. חִסְרִין אִינִין (?); h. text נִעְשָׂר).

תְּכִיבִי II m. (preced.) *t'khakh*, a worm in silk. Sabb. 90<sup>a</sup> the worm in silk is called *t'khakh*.

תְּכִיבִי m. (h. h.; preced. wds.); pl. תְּכִיבִים *middle, mean*; a man of *medium wealth, of some means*. Lev. R. s. 34 (ref. to Ps. XXIX, 13) וְאִישׁ בְּתוֹרָה וְאִישׁ 'poor' means poor of knowledge, and the 'man of means', that is he who has learned one or two orders (of the Mishnah); וְאִישׁ the ignorant comes to the scholarly man, saying, teach me &c.; וְאִישׁ 'poor' means poor of possessions, and 'the man of means', that is he who works with success; וְאִישׁ the poor man comes to the successful man &c.; Yalk. ib. 665 וְאִישׁ he who is of medium wealth (v. Tem. 16<sup>a</sup>; Ex. R. s. 31<sup>14</sup>).

תְּכִיל (v. תְּכִיל) [*to be whole*,] *to confide, be confident*. Targ. Ps. IX, 11 וְיִחְבְּלוּ Ms. a. Ar. (ed. וְיִחְבְּלוּ, corr. acc.; h. text וְיִחְבְּלוּ). Targ. Prov. XIV, 32 תְּכִיל (ed. Wil. תְּכִיל; h. text תְּכִיל). Ib. XXVIII, 26 תְּכִיל Ms. (ed. Wil. תְּכִיל; h. text תְּכִיל). Ib. XXXI, 11; a. e.—Y. Keth. VI, 30<sup>d</sup> (דְּמוֹעֵיָא) let one trust that the Lord of the festive season lives, i. e. let the managers of the charities advance or borrow the money, trusting that the charity fund will be replenished at the festive season.

תְּכִיל, תְּכִיל, תְּכִיל 1) = h. שָׁכַל, *to be bereft, childless*. Targ. O. Gen. XLIII, 14 תְּכִילִי הַכֹּלִיָּה ed. Berl. (ed. Vien. תְּכִילִי הַכֹּלִיָּה; Y. II תְּכִילִי הַכֹּלִיָּה). Targ. O. ib. XXVII, 45 תְּכִילִי הַכֹּלִיָּה ed. Berl. (ed. Vien. תְּכִילִי הַכֹּלִיָּה). Targ. I Sam. XV, 33. Targ. II Sam. XVII, 8 תְּכִיל ed. Vien. I (ed. Wil. תְּכִיל; h. text שְׁכִיל).

Targ. Is. XLIX, 21; a. fr.—2) = h. שָׁכַל *to finish, consume, bereave*. Targ. Ps. XXXV, 12 לְמִתְכִיל נִפְשִׁי Ms. (ed. לְנִפְשִׁי). Targ. Y. II Gen. XLII, 36 תְּכִילִי ed. Vien. (oth. ed. תְּכִילִי Pa.).

Pa. *to consume, make childless*. Targ. Y. II Deut. XXXII, 22 תְּכִילָה (ed. Vien. תְּכִילָה; h. text אִכַּל). Targ. Jer. XV, 7. Ib. I, 8; a. e.

Af. אֶתְכִיל 1) same. Targ. I Sam. XV, 33 אֶתְכִילָה (not אֶתְכִיל). Targ. Y. Deut. XXXII, 32 (ed. Vien. Pa.; h. text אֶתְכִיל); a. e.—Part. pass. תְּכִילִי. Targ. Hos. XIII, 8; a. e.—2) *to give premature birth, cast before the time*. Targ. O. Gen. XXXI, 38 (Y. אֶתְכִילָה). Targ. Cant. IV, 2. Targ. Mal. III, 11; a. e.

Ithpe. אֶתְכִיל, אֶתְכִיל, אֶתְכִיל *to be bereft, made childless*. Targ. Gen. XLIII, 14, v. supra. Targ. Y. ib. XXVII, 45; a. e.

תְּכִיל m., תְּכִילָה, תְּכִילָה c. (preced.) *bereft, childless*. Targ. II Sam. XVII, 8, v. preced. Targ. O. ed. Berl. Ex. XXIII, 26 (ed. Vien. a. oth. תְּכִילָה; Y. ed. Vien. תְּכִילָה); a. e.—Pes. 70<sup>b</sup> אֲבִין דְּ (Ms. M. 2 אֲבִין דְּ) Abin the childless (surname of רַבִּין); Hull. 110<sup>a</sup>. Sabb. 151<sup>b</sup> (Rashi חִירָא, v. פְּוִירָא I, II).

תְּכִיל, תְּכִילָה, תְּכִיל I m. (preced.) 1) *bereavement*. Targ. Is. XLVII, 9 (ed. Ven. I תְּכִילָה).—Sabb. 151<sup>b</sup>, v. פְּוִירָא II.—Pl. תְּכִילִי. M. Kat. 28<sup>a</sup> בִּי רַבָּה שְׁתִּין דְּ in the family of Rabbah occurred sixty deaths.—2) *abortion*. Keth. 62<sup>a</sup> בְּתָה Ar. (not דְּמִלְפִי; ed. תְּכִילִי, pl.), v. תְּכִילִי.

תְּכִילָה, תְּכִילָה II m. (preced.) *consumption, ruin, decay*. Ber. 56<sup>a</sup> I saw in my dream that decay had seized two of my fingers. Ib. בְּכִילָהוּ decay (through moths, v. תְּכִילָה II) has seized all the silk garments (of the royal wardrobe). Hull. 64<sup>b</sup> for it (the drop of blood on the yolk of an egg) spreads decay over the whole of it.—Pl. תְּכִילִי. B. Kam. 92<sup>b</sup> וְכִי שְׁתִּין דְּ sixty decays (pains) &c., v. תְּכִילָה.

תְּכִילָה III m. = h. תְּכִילָה, *purple-blue wool*. Targ. Ex. XXV, 4 (ed. Berl. תְּכִילָה). Ib. XXVIII, 8. Targ. Y. ib. 28. Targ. Y. Num. XV, 38; a. fr.—V. תְּכִילָה.

תְּכִילָה, תְּכִילָה, Sifré Deut. 234; Yalk. ib. 933, prob. to be read: פְּוִירָא, v. פְּוִירָא.

תְּכִילָה, תְּכִילָה f. = תְּכִיל *bereavement*. Targ. Is. XLVII, 8 (ed. Lag. תְּכִילָה, corr. acc.). Ib. 9 ed. Ven. I (oth. ed. תְּכִיל).

תְּכִילִיָּה f. (b. h.; תְּכִילָה) 1) *end, destruction*. Num. R. s. 18<sup>12</sup> and some say (the ה in תְּכִילִיָּה) intimates *takhliṭh*, that is, it brings destruction &c.—2) *end, object, perfection*. Ber. 17<sup>a</sup> חֲכָמָה חֲשׂוּבָה וְכִי the end of wisdom is repentance and good deeds, lest a man study ... and treat his father with contempt &c.

תְּכִילָה f. (b. h.) *purple-shell, a bluish or cerulean dye, purple-blue wool*; esp. *the purple-blue thread used for the show-fringes*. Sot. 46<sup>b</sup> הַיָּא לֹו שְׁצוּבְתִין בְּהַ דְּ that is the city of Luz where they dye the *t'kheleth* (v. לֹו I).

Men. IV, 1, v. עֲקֹב. Ib. 38<sup>a</sup> לבן לה' it is proper to take the white thread first and then the blue. Ib.<sup>b</sup> מלית שכולה ה' מהי וכ' Num.R.s.18<sup>3</sup> איגדרם ה' if a cloak is made entirely of blue wool, is it exempt from show-fringes? Ib. אינה וכ' a cloak entirely of blue wool does not release (is insufficient for compliance with the law), and four threads are sufficient?; a. v. fr.

**תְּכֵלֶתָא, תְּכֵלֶתָא** ch. same. Targ. O. Num. XV, 38. Targ. Ex. XXVIII, 37; a. fr.—V. תְּכֵלֶתָא III.—Men. 42<sup>b</sup> דא' how do you dye the blue wool for the show-fringes? Ib. 39<sup>a</sup> sq. כולה ה' ורמי לה וכ' a man wore a cloak all of blue wool, and had show-threads of blue wool, but they were entirely plaited (leaving no fringes); ה' גלימא לא יאי the cloak is becoming, but the show-fringe is not becoming (is not according to prescription); a. e.—Trnsf. *the choice of purity of descent*. Gen. R. s. 37, end רבב וכ' רבב וכ' the Sea District (v. תְּכֵלֶתָא) is the choice of Babylonia &c.; Kidd. 72<sup>a</sup>; Y. ib. IV, 65<sup>d</sup> top.

**תְּכֵן** (v. כֵּן a. כֵּן), Pa. תְּכֵן (= b. h. תְּכֵן) to fasten, establish, arrange. Targ. Ps. CVII, 36 Ms. (ed. אֶתְכֵן); h. text (כֵּן). Ib. LXXVIII, 20 ed. Lag. (ed. Wil. אֶתְכֵן). Targ. Job XV, 35 (ed. Wil. אֶתְכֵן Af.; Ms. אֶתְכֵן, some ed. אֶתְכֵן, corr. acc.).

Af. אֶתְכֵן same. Targ. Is. XLVIII, 5 אֶתְכֵן Bxt. (some ed. אֶתְכֵן, corr. acc.; ed. Wil. אֶתְכֵן, corr. acc.; h. text אֶתְכֵן).—V. תְּכֵן.

**תְּכֵס** (cmp. כָּסַם) to crush, stamp. Targ. Prov. VI, 13 (h. text מָלַל, v. מָלַל II).

**תְּכֵסִים** = טְכָסִים. Gen. R. s. 8; Yalk. Ps. 834, v. אֶתְכֵסִים.

**\*תְּכֵסִיפִית** f. (transpos. of תְּכֵסִיפִית; v. טְכָסִית) band of oppressors, band of demons. Ber. 51<sup>a</sup> של מלאכי ה' a band of demons, and some say, a 'cluster' of angels of destruction, v. אֶתְכֵסִיפִית; [Var. lect., v. Rabb. D. S. a. I.]

**תְּכֵן** (v. כֵּן) 1) to seize, join, bring into close contact. Kil. IX, 10 דחוקה וכ' תְּכֵן. Y. Ber. I, 2<sup>d</sup> bot. מרי שדוה וכ' he that performs the acts of putting on the band and of slaughtering in immediate succession (usu. טְכָסִית).—2) to seize, catch, overtake. Taan. 13<sup>b</sup> תְּכֵן אבליי וכ' אבליי, v. אבליי; M. Kat. 17<sup>b</sup>; a. e.

Hif. תְּכֵן same, to join. Gen. R. s. 67 (ref. to Is. LXIII, 16) and where is Isaac? אֶתְכֵן לְאֵבִיר he who said to him (Esau), decree persecutions over him,—wouldst thou join him to (include him with) the patriarchs?

**תְּכֵן** ch. same. Targ. Ps. XL, 13 Ms. a. ed. Genua (ed. אֶתְכֵן; h. text אֶתְכֵן).—Y. Ber. I, 2<sup>d</sup> bot. אֶתְכֵן גִּיטָא I recited the G'ullah and the T'Allah in immediate succession (v. אֶתְכֵן).

**תְּכֵן** m. (preced.) immediate succession; (adv.) immediately after. Y. Ber. I, 2<sup>d</sup> bot. תְּכֵן the benediction (over bread) should immediately follow the washing of the hands; Bab. ib. 42<sup>a</sup>; a. fr.

**תְּכֵן**, v. תְּכֵן.

**תְּכֵן** m. (b. h.; כֵּן) 1) bundle, roll, volume. Y. Sabb. XV, 15<sup>c</sup> של ברכות תְּכֵן a volume containing formulas of benedictions; Treat. Sof'rim XV, 4 (not שְׁנוֹת); (Tosef. Sabb. XIII (XV), 4 טְכָסִית). B. Mets. I, 8 של שְׁנוֹת תְּכֵן a bundle of documents, expl. ib. 20<sup>b</sup> three documents rolled up together, contrad. to אֶתְכֵן tied together; a. e.—2) wrap, cloak, esp. pl. תְּכֵן תְּכֵן the dead man's wrap, shroud. Kil. IX, 4 תְּכֵן תְּכֵן the dead man's garments ... are not subject to the laws concerning mixed material. Y. ib. IX, 32<sup>b</sup> top אל תרבי תְּכֵן do not bury me with many garments; Y. Keth. XII, 35<sup>a</sup> top; Gen. R. s. 100. Maas. Shi. V, 12 (ref. to Deut. XXVI, 14) למה תְּכֵן I did not buy a coffin or shrouds with it &c.; Sifré Deut. 303; a. e.

**תְּכֵן** ch. same, cloak, garment.—Pl. תְּכֵן. Targ. Ez. XXVII, 16. Targ. Y. Deut. XXVI, 14.—Y. B. Bath. II, 13<sup>b</sup> bot. תְּכֵן ערו ליה תְּכֵן prepared his shroud.

**תְּכֵן**, v. תְּכֵן.

**תְּכֵן** m. (קֵשֶׁט=קֵשֶׁט) ornament, decoration; toilet article. Y. Ned. IX, end, 41<sup>c</sup>, v. עֵן. Keth. 48<sup>a</sup>, Sabb. 63<sup>b</sup> ... ר' any piece of jewelry, however small, is susceptible of uncleanness. Tosef. Sabb. VIII (IX), 33 אם לה' if the eye paint is used for cosmetic purposes; (Sabb. 80<sup>a</sup> לְקֵשֶׁט); a. fr.—Pl. תְּכֵן תְּכֵן. B. Bath. 60<sup>b</sup> ... עושה תְּכֵן a woman may do all her cosmetic painting, but should leave some part undone (in memory of the destruction of the Temple). Sabb. VI, 4 הן לו' they (the arms) are man's ornaments (therefore one may wear them when going out on the Sabbath), opp. גִּיטָא. Y. Keth. VI, 30<sup>d</sup> top תְּכֵן לעשותה וכ' if the wife brought him jewelry to be turned into coin, the Denar is charged to him for a Denar and a half; וכ' if she brought him coined gold to be made into jewelry, the Denars are taken for their value; a. fr.

**תְּכֵן** ch. same. Targ. Y. Ex. XXI, 10 (h. text כֵּן).—Pl. תְּכֵן. Targ. Ruth III, 3 (ed. Vien. תְּכֵן).—Kidd. 31<sup>b</sup> בעינא תְּכֵן I want jewelry (or toilet articles); a. e.

**תְּכֵן** m. (v. תְּכֵן II) a low table or stool in the form of a shield, tabouret. Sabb. 119<sup>a</sup> דויה יריב אה' רשינא אה' (ed. Sonc. אה'; Ms. M. דשילא; Rashi quotes a Var. דשילא; Ms. O. דשילא) used to sit on an ivory stool (a teak stool) and fan the fire (for the Sabbath meals). Ib. 129<sup>a</sup> split a teak stool for him (to start a fire on his day of blood-letting); a. e.—Pl. תְּכֵן. Bekh. 31<sup>a</sup> תְּכֵן קביר wretched four hundred stools for them. Keth. 77<sup>b</sup> דויה יריב ... חכשקי פיזא (corr. acc.) was seated (in heaven) on thirteen gold stools; a. e.

**תל** m. (b. h.; תלל; cmp. תלל 1) *hill, mound*. Meg. 14<sup>a</sup> 'וכ' one had a mound in his field, and another had a trench. Ib. מכור לי תלל sell me thy mound (to fill up my trench). Ber. 30<sup>a</sup>; Cant. R. to IV, 4, v. תלל. Ib. to V, 11 ולעשותו תלל... ויכולו they can ruin a world and make it a mound (ruin); a. fr.—*Pl.* תלל, תלל. Men. 29<sup>b</sup> (later ed. 'תלל' v. תלל I; Tanh. B'resh. 1; Erub. 21<sup>b</sup>. Cant. R. l. c. הן תלל תלל they are piles on piles (of ideas), v. תלל h.; a. e.—2) (cmp. תלל *lock, curl*.—*Pl.* as ab. Num. R. s. 107 'תלל' מסודרות תלל' Y. Ned. I, 36<sup>d</sup> bot. תלל v. תלל; קווצות; (Bab. ib. 9<sup>b</sup>, a. e. תלל); a. e.—תלל תלל v. תלל—[תלל, תלל] *psalms*, v. תלל.

**תלל, תלל, תלל** ch. same, *mound, ruins*. Targ. Deut. XIII, 17. Targ. Jer. XLIX, 2; a. e.—Ber. 58<sup>b</sup>... בירא (נפל ליה כה') (Ms. M. השתא נפל בה') the house in which... now lies in ruins (lies like a ruin).

**תלל, תלל** v. תלל.

**תלל, תלל** m. [*hanging on the tree*], *squirrel*. Sabb. 28<sup>a</sup>; Yalk. Ex. 364.

**תלל** m. (preced.) *hook*. Sabb. 140<sup>b</sup> רבישרא Ms. M. (ed. תלל) a hook to suspend meat; hook for fish (Rashi: *string* of meat &c.).

**תלל** f. (b. h.; תלל) *weariness, trouble*.—*Pl.* תלל. Num. R. s. 102 'וכ' מריב תלל... לבם the mind of the Israelites loses its intelligence on account of the many troubles that they (the gentiles) make for them.

**תלל** v. תלל.

**תלל** II. תלל v. תלל.

**תלל** v. תלל.

**תלל** pr. n. pl. *Talbush*. Yoma 10<sup>a</sup>; Sot. 34<sup>b</sup> (ref. to Talmai, Num. XIII, 22) תלל בנה תלל (Ar. תלל) Talmai built Talbush (Talbish; prob. meant for Ptolemais, the later name for Accho, v. תלל I, II).

**תלל** I (v. next w.) *to be white*. Sabb. 152<sup>a</sup> תלל the mountain is covered with snow (my hair is white).

\**Pa.* תלל *to whiten, wash (wheat)*. Y. Pes. III, 30<sup>a</sup> top תלל... ומחללה ארבעה זמנין (ed. ומחללה) allowed the millers to put a Tetarton of water to every Modius of wheat, and wash it four times; [Korb. Edah: *swing it*, fr. תלל; perh. to be read: משננה, v. תלל].

**תלל, תלל** II. תלל m. = h. תלל, *snow; cold, chill*. Targ. Ps. LI, 9. Ib. LXVIII, 15; a. fr.—Taan. 3<sup>b</sup> 'וכ' תלל snow on the mountains is as good as five rains on the ground. Shh. 18<sup>b</sup> 'וכ' תלל... אם if in the morning the ox nearly dies from cold. Gitt. 67<sup>b</sup> 'וכ' תלל as a remedy for chills. Ib. תלל תלל they made him lie on the snow; a. e.

**תלל** v. תלל.

**תלל, תלל** v. תלל.

**תלל, תלל** v. תלל.

**תלל** m. (תלל) 1) *hanger, handle, cord, chain*. Sabb. VIII, 2 (78<sup>a</sup>) 'וכ' גמי כרי לעשות תלל' Ar. a. Mish. ed. Pes. (v. Rabb. D. S. a. l. note 400; ed. תלל) as much reed grass as is required for the making of a hanger for a sieve &c. Eduy. III, 9; Kel. XII, 6; Tosef. ib. B. Mets. II, 12 תלל תלל the chain on which the strigils in the bathhouse are suspended. Kel. XV, 4 'וכ' תלל the handle of the constable's staff. Ib. תלל תלל whatever is made for suspending or handling is not susceptible of uncleanness; a. fr.—*Pl.* תלל, תלל, תלל. Ib. תלל... תלל תלל ed. Dehr. (Bab. ed. תלל תלל; Mish. ed. תלל תלל) all hangers or handles are clean except those of &c.; Tosef. ib. B. Mets. V, 6 תלל תלל.—2) *hanging down, letting hang down*. Yalk. Ps. 624, v. תלל; [Pesik. Shek., p. 10<sup>b</sup>; Midr. Till. to Ps. III; Yalk. Ex. 365 ראש תלל *lifting up the head*, removal of the head].—3) [*hanging over*], *interlinear writing*. Tosef. Gitt. IX (VII), 8 a document which has an erasure or an interlinear insertion in its body (essential portion, v. תלל) is unlawful; Y. ib. IX, 50<sup>c</sup> תלל (corr. acc.).

**תלל, תלל** m. *wart*, v. תלל.

**תלל** m. (v. תלל) *mound, ruins*.—*Pl.* תלל. Lev. R. s. 5, a. e., v. תלל.

**תלל** v. next w.

**תלל** f. (preced. art.) *mound, hill*. Lev. R. s. 19 'וכ' interpreted the verse (Cant. V, 11) by comparison to a mound of earth (that was to be levelled) &c.; Cant. R. l. c. תלל (corr. acc.); Yalk. ib. 989 (not תלל); Midr. Sam. ch. V (not תלל). Tosef. Ohol. XVI, 1 'וכ' תלל תלל (not תלל) and what is called a mound (with regard to levitical uncleanness)? A mound of earth by the side of a trench.—*Pl.* תלל תלל. Ohol. XVI, 3 'וכ' תלל תלל mounds which are near a town or a road; Keth. 20<sup>b</sup>; Tosef. Ohol. l. c. (not תלל). Y. Naz. VII, 56<sup>c</sup> top. Cant. R. l. c., v. supra.

**תלל** v. תלל.

**תלל, תלל** 1) *to tear apart*, v. תלל II.—2) *to fall apart*, v. infra.

*Ilhpe.* תלל *to fall apart*. Hull. 53<sup>b</sup> תלל... הורא Ms. R. (v. Rabb. D. S. a. l. note 400; Ar. תלל תלל when they lifted the lung up, it crumbled and fell in pieces.

**תלל, תלל** m. (preced.) *piece*.—*Pl.* תלל. Hull. 53<sup>b</sup> 'וכ' תלל (Ar. תלל), v. preced.

**תלל, תלל** (b. h.; cmp. תלל) 1) *to swing, raise; to suspend, hang*. Y. Sot. I, 16<sup>d</sup> bot. (ref. to Gen. XXXVIII, 14) תלל תלל she raised her eyes to the gate to which all eyes look hopefully; Y. Keth. XIII, beg. 35<sup>c</sup>; Gen. R. s. 85 תלל... תלל (not תלל). B. Mets. 58<sup>b</sup> 'וכ' תלל תלל one must not hang his eyes on a purchase (look as if he wanted to buy), when he has



(תָּלִי) or to condemn it to be burnt, be rather inclined to condemn than to declare doubtful; Y. Sot. VIII, beg. 22<sup>b</sup>.

**תָּלִיל** m., **תָּלִילָא** c. (v. תָּלִי) *lifted up, exalted; suspended; high, fortified*. Targ. Ps. VIII, 2 (ed. Wil. תָּלִיל); 8 (ed. Wil. תָּלִיל). Targ. I Chr. XXI, 16; a. e.—*Pl.* תָּלִילָא, תָּלִילָא; תָּלִילָא, תָּלִילָא. Targ. Y. Deut. XXVIII, 52 (h. text תָּלִילָא). Targ. Y. II ib. III, 5. Targ. Y. Ex. I, 11; a. e.

**תָּלִילוֹת**, v. תָּלִילָא.

**תָּלִיסִרִי, תָּלִיסִר** *thirteen*, v. תָּלָה.

**תָּלִישָׁה** f. (תָּלַשׁ) *tearing up, plucking; being detached, loose*. Y. Sabb. IX, 11<sup>d</sup> bot.; Y. Ab. Zar. III, 43<sup>b</sup> top 'וכ' a building has had a time when its material was loose, a cave has never had such a time. Sabb. 73<sup>b</sup> בכך 'וכ' this is not the ordinary way of plucking (dates). Y. ib. VII, 10<sup>c</sup> top גִּיזְזָה דִּיא גִּיזְזָה דִּיא plucking it is in this case a form of shearing.

**תָּלִיתָא**, v. next w.—[Yalk. Ex. 182 תליתא, v. תליתא.]

**תָּלִיתִי, תָּלִיתָא, תָּלִיתָא** m. (תָּלָה) 1) *third*. Targ. Gen. II, 14. Ib. I, 13 (ed. Vien. תָּלִי . . .); a. fr.—Lam. R. to I, 1 רבתי 'וכ' he took the third bird, and placed it between his two daughters. Ib. 'וכ' this is the third thing (I had to do); a. fr.—*Pl.* תָּלִיתָא. —*Fem.* תָּלִיתָא, תָּלִיתָא. Targ. Y. Gen. I, 16; a. e.—*Fem.* תָּלִיתָא, תָּלִיתָא. Targ. Ez. XXI, 19. Targ. I Kings XVIII, 1 (ed. Wil. תליתא, corr. acc.). Targ. Num. II, 24; a. fr.—Lam. R. I. c. (דרא) 'וכ' the third time; a. e.—2) *threefold*. Sabb. 88<sup>a</sup> 'וכ' who gave the threefold Law (v. תָּלִיתָא) to the threefold people (Priests, Levites, and Israelites) through a third-born (Moses) in the third month.

**תָּלִיתוֹתִי** *thirty*, v. תָּלָה.

**תָּלִי** *Hif.* תָּלִי (denom. of תָּלַם) *to furrow, leave a ridge*. Gen. R. s. 31 'וכ' and it (the R'em) left furrows in the water as far as from Tiberias to Susitha; Yalk. Job 926 מסחלסל (corr. acc.).

**תָּלִם** m. (b. h.) *ridge, furrow*. Macc. III, 9 (21<sup>b</sup>) 'וכ' (Mish. ed. ארח, corr. acc.) one may plough only one furrow, and be guilty of eight sins (v. תָּלִי); Pes. 47<sup>a</sup>. Gen. R. s. 67 [read:] 'וכ' (v. Matt. K. a. l.) even a common man will not plough a ridge within a ridge, and will prophets plough &c. (i. e. mistrust their own previsions)?; Yalk. ib. 116 (corr. acc.); a. e.—*Pl.* תָּלִי, תָּלִי. Kil. II, 6, a. e., v. תָּלִי. Yoma 10<sup>a</sup> תָּלִי, תָּלִי. Num. XIII, 22, because he made the ground full of ridges (with his steps); Sot. 34<sup>b</sup>; Num. R. s. 16<sup>11</sup>. Ruth R. to I, 19, v. תָּלִי; Yalk. ib. 601 תָּלִי, Kil. II, 3 תָּלִי as deep as the furrows made after the rainy season; a. e.

**תָּלִמָא, תָּלִמָא** I ch. same. Targ. Job XXXI, 10. Targ. Ps. CXXXVI, 6 'וכ' ed. Lag. (missing in ed. Wil.) eating the young green of the balk.—*Pl.* תָּלִמָא. Targ. Job XXXI, 38.

**תָּלִמָא II, תָּלִמָא** m. (Assyr. talimu, Del. Assyr. Handw., p. 707) *twin*.

*Pl.* תָּלִמָא, תָּלִמָא. Targ. Y. I, II Gen. XLIX, 5 'וכ' twin-brothers (alike in character).

**תָּלְמִיד** m. (תָּלַם) *teaching, lesson; learning, study*. Shebu. 40<sup>b</sup> 'וכ' it is a ready teaching in the mouth of R. J.: this opinion is Admon's. B. Mets. 33<sup>b</sup>; Ab. IV, 18 'וכ' be careful in teaching, for an error in teaching &c., v. תָּלְמִיד. Meg. 27<sup>a</sup> Ms. M., v. תָּלְמִיד. B. Bath. 130<sup>b</sup> 'וכ' אין למדין הלכה לא מפי ר' (ed. by censor's change, v. Rabb. D. S. a. l. note; Rashb. גמרא) we derive no rule of practice from a teacher's remark or from a practical case, unless it is said, this is the rule for practice; Nidd. 7<sup>b</sup> (ed. גמרא). Y. Gitt. VII, 48<sup>d</sup> top 'וכ' צריך ר' the letter of divorce is valid, but the thing requires (further) study. Y. Hor. III, 48<sup>b</sup> top 'וכ' when he owes part of his learning to one (his father), and part to the other (his teacher); a. fr.—תָּלְמִיד, v. תָּלְמִיד.—Esp. a) *Talmud* (v. תָּלְמִיד) *verbal communication, oral study*, opp. to תָּלְמִיד. Ib. c top 'וכ' at all times run after the Mishnah rather than after the Talmud; B. Mets. 33<sup>a</sup> (ed. גמרא, v. Rabb. D. S. a. l. note 4). Ib. 'וכ' Ms. M. (ed. גמרא) as to studying Talmud, there is no more meritorious occupation than this, v. תָּלְמִיד; a. fr.—V. ש"ס.—b) *derivation from Biblical intimations*. B. Kam. 104<sup>b</sup> 'וכ' I said, *yesh talmud*, and I meant to say (that it can be derived) from the expletive expression of the texts.—Esp. a) *there is a teaching in the Scriptural text to intimate, the text reads (may be read)*. Pes. 21<sup>b</sup> (ref. to Deut. XIV, 21) ... לגר במכירה מנין ר' ל' לגר ... from the text you learn only that you may give it to the sojourner and sell it to the stranger: how will you prove that you may sell it to the sojourner? Read the text, to the sojourner ... thou mayest give it away or sell it; how will you prove that you may give it away to the gentile? Read the text, thou mayest give it away ... or sell it to the gentile. Ib. 24<sup>a</sup> (ref. to Ex. XXIX, 34) it was not necessary to say, 'it shall not be eaten', and what is intimated by saying, 'it shall not be eaten'? If you cannot apply it to the law in the case, since it is said, 'and thou shalt burn &c.', apply it to all forbidden things &c. (v. תָּלְמִיד); a. v. fr.—*Pl.* תָּלְמִיד (fem.). Cant. R. to V, 11, v. תָּלְמִיד I.

**תָּלְמִידָא** ch. same. Targ. Cant. I, 2 ed. Lag. (ed. גמרא, by censor's change, v. preced.). —B. Mets. 33<sup>b</sup> כולי בריה 'וכ' Ms. H. (ed. גמרא; v. Rabb. D. S. a. l. note 5) all left the Mishnah and ran after the Talmud. Snh. 59<sup>b</sup> and how do you derive that from the Scriptural text? Men. 78<sup>a</sup>. M. Kat. 3<sup>b</sup> 'וכ' I do not know what is meant by *talmuda* (ש"ס) and what by *tosefeth*; a. fr.

**תָּלְמוֹסָא**, Midr. Till. to Ps. XIII, 5 ed. Bub., v. תָּלְמוֹסָא.

**תָּלְמוֹסִין**, v. תָּלְמוֹסִין.

**תָּלְמִי** I (b. h.) pr. n. m. *Talmi*, one of the giants (Anakim). Yoma 13<sup>a</sup>; Sot. 34<sup>b</sup>, a. e., v. תָּלְמִי, a. תָּלְמוֹשׁ.







for the first time, or before warning had been given, opp. מוֹעֵד (v. Ex. XXI, 28-36). B. Kam. I, 4 'וכ' חתם משלם וכו' the *tam* pays half-damage from the sale of its own body. Ib. II, 4 'וכ' משיחורו חם... when is an animal called *tam*?... When it shows its regret for three days, i.e. when it has done an injury and does not repeat it for three days afterwards; ib. (another opin.) 'וכ' שיהו וכו' *tam* is one which does not gore when children touch it; a. v. fr.—Pl. תָּמִין, תָּמִין. Ib. I, 4 'וכ' חמשה ח' there are five classes of *tammin*, i. e. an animal is considered a *tam* with regard to five classes of damages (so as to require legal warning): with regard to goring, striking &c.; a. e.

תָּם II=h. שָׁם, *there*, esp. (in Talmud Babli) in *Palestine*. Hull. 59<sup>b</sup> (in Hebr. dict.) 'וכ' שלחו מָתָם they sent word from Palestine: the practice is in agreement with &c. Bets. 4<sup>b</sup>; a. fr.—V. תָּמָן, תָּמָן.

תָּם, v. תָּמָן.

תָּמָא, v. תָּמָא.

תָּמָא, name of a bird, v. תָּמָא.

תָּמָא, v. תָּמָא.

תָּמָד m. (עמר, v. עֲמִידָא; cmp. תָּמִיד) *husks and stalks of (pressed) grapes, steeped in water*, used as an inferior wine (lora, vinum operarium, v. Sm. Ant. s. v. Vinum), or as *vinegar*. Maas. Sh. I, 3 'עד שלא חזמין וכו' *tamad* before fermentation must not be bought with tithe-money; Hull. I, 7; Y. Maasr. V, 52<sup>a</sup> top. Tosef. Dem. I, 2 'וכ' שחזקו בראשונה... in former years the vinegar of Judaea was free from tithes, because it was presumably made from *tamad*; Y. ib. I, 21<sup>d</sup> top 'וכ' חז' they used to produce (their vinegar) from *tamad* (grape shells); Pes. 42<sup>b</sup> 'וכ' חז' בא אלם מן חז' שחזקה אינו בא אלם מן חז'... and does R. J. hold the opinion that *t.* is not subject to tithes? Yalk. Num. 710 'וכ' חז' חז' vinegar made of grape shells; a. e.—Denom.:

תָּמָד to put water on pomace or lees. Maasr. V, 6 'וכ' ומצא כרי מרורו וכו' if one makes pomace wine, putting water on by measure, and finds (after pressing) the same quantity, he is exempt from giving tithes; Pes. 42<sup>b</sup>, v. תָּמָד II. B. Bath. 97<sup>a</sup> 'וכ' גשמים (Ms. R. שחזקו במי גשמים) when they used rain water to make *tamad*; Hull. 87<sup>b</sup> (by analogy from B. Bath. l. c.) 'וכ' שחזקו במי וכו' when they diluted blood with rain water. (Ms. R. שחזקו במי) when they infused, poured on. B. Bath. l. c. 'וכ' נחמד to be infused, poured on. B. Bath. l. c. 'וכ' נחמד when the infusion came of itself (rain water fell upon it); Hull. l. c. 'וכ' נחמד מאליהם.

תָּמָדִימוֹס, v. תָּמָדִימוֹס.

תָּמָה, תָּמָה (b. h.; cmp. תָּמָם) [to stand still,] to be astonished, amazed; to wonder; to be undecided. Pesik. R. addit. s. 1 'וכ' חז' and men wondered, saying, is such a thing possible? Ib. חז' חז' you wonder at what occurred to the generation of the tower: has not such a thing occurred &c.? Yalk. Ex. 166

and they wondered exceedingly. Pesik. Hahod., p. 43<sup>a</sup> 'וכ' חז' וישוב ויחזקו בלבם וכו' Abraham sat and was undecided in his heart, saying, which shall I choose? Gen. R. s. 44. Ib. s. 12 'וכ' חז' ויעמד לו חז' a king that rebuked his servant, and he stood there confounded. Ib. 'וכ' חז' חז' I wonder how great men... could disagree on &c. Yeb. 96<sup>b</sup> 'וכ' חז' חז' I should wonder, if this synagogue did not become an idolatrous temple. Arakh. 16<sup>b</sup> 'וכ' חז' חז' I wonder if there is in this generation &c. Pes. VI, 2 'וכ' חז' חז' do not wonder at that. Y. ib. 33<sup>b</sup> bot. 'וכ' חז' חז' I wonder how R. El. could accept such an answer. Yalk. Ex. 202 'וכ' חז' חז' wonder at the very thing, why should leavened matter be forbidden &c.; Pes. 28<sup>b</sup> 'וכ' חז' חז' (corr. acc.); a. fr.

Hif. חז' 1) same. Gen. R. s. 98 'וכ' חז' חז' you wonder at that? if you were to see... חז' חז' (not להחמיר) you would wonder still more. Pesik. R. s. 28 'וכ' חז' חז' (not מוֹמִידִין); a. e.—2) to create astonishment, act strangely. Men. 40<sup>a</sup> 'וכ' חז' חז' is one of those who make people wonder at their strange conduct; (Ms. M. חז' חז' Hof. of those wondered at).—3) to love miracles, invent miracles. Yalk. Num. 764 'וכ' חז' חז' art thou, too, of the inventors of miracles?

Hof. חז' to be wondered at, v. supra.

תָּמָה, תָּמָה ch. same, 1) to wonder &c. Targ. Gen. XLIII, 33. Targ. Y. ib. XVII, 17 (h. text ויחזקו). Targ. Y. ib. XVIII, 12 (II חז' חז'). Targ. Y. ib. 15. Targ. Ez. XXXII, 10; a. e.—Part. תָּמָה; f. תָּמָה. Targ. II Esth. I, 2 'וכ' חז' חז'—2) to be astonishing. Gen. R. s. 94 'וכ' חז' חז' the elder of the Jews told me something, and that is astonishing; [perh. to be read תָּמָה, v. תָּמָה].

Af. תָּמָה 1) same. Targ. II Esth. l. c. Ib. תָּמָה (some ed. תָּמָה, *Ilhpe*); a. e.—2) to express astonishment, query. Zeb. 113<sup>a</sup> 'וכ' חז' חז' the text (Ez. XXII, 24) expresses a query: thou, land of Israel! art thou not cleansed &c.?

תָּמָה, תָּמָה, תָּמָה, v. תָּמָה.

תָּמָה, תָּמָה m. (b. h.; preced. wds.) *astonishment, hesitation*. Gen. R. s. 50 (ref. to Gen. XIX, 16) [read:] 'וכ' חז' חז' hesitation after hesitation; he (Lot) said, what shall I choose (to take along)? silver &c.; Yalk. ib. 84.

תָּמָה f. (preced.) *amazement, confusion*. Gen. R. s. 31, beg. (ref. to Ez. VII, 11) 'וכ' חז' חז' I want none of them, none of their wealth and none of their confusion; Yalk. Ez. 345 (corr. acc.).—[Hull. 51<sup>b</sup> חז' חז' Ar. v. תָּמָה.]

תָּמָד, v. תָּמָד.

תָּמָן, תָּמָן f. pl. (תָּמָן) *dwellers in desolation, desert beasts*. Targ. Is. XIII, 22 (h. text חז' חז'). Ib. XXXIV, 14 (h. text חז' חז'); Targ. Jer. L, 39. [Kimhi to Ez. VIII, 14 quotes fr. Targ. Is. l. c.: תָּמָן, adding that the majority of versions have תָּמָן.]

**תַּמּוּזִי** m. (b. h. name of a deity) *Tammuz*, the fourth month of the Hebrew calendar, of twenty-nine days, varying between the ninth of June and the sixth of August. Targ. II Esth. III, 7. Targ. Cant. I, 7. Targ. Y. Gen. VIII, 5; a. e.—Taan. IV, 6 (26<sup>a</sup>) בשבעה ... חמשה 'five things (misfortunes) happened to our ancestors on the seventeenth of Tammuz. Ib. 28<sup>b</sup> בשיבסר on the seventeenth of Tammuz he (Moses) descended, and came down and broke the tablets; a. fr.—'תקופת ה'—v. תקופה.

**תַּמּוּזָא** pr. n. (preced.) *Tammuza*, *Tammuz*, name of a deity (corresp. to Adonis of the Greeks). Targ. Ez. VIII, 14.

**תַּמּוּזִי**, v. תמוזי.

**תַּמּוּזָה** f. 1) (b. h.; cmp. II) *form, shape*. Mekh. Yithro, s. 6 (ref. to Ex. XX, 4) ... לא יעשה לי גליופה [יכול] לא יעשה לי גליופה ... I may think (from the word תל) that one must not make for himself a carved figure, but may make a block: therefore the text says, 'nor any shape.'—2) substitute of תמוזי, v. next art.

**תַּמוּזָה**, Y. Shek. III, 47<sup>c</sup> top, v. תמוזתא.

**תַּמּוּזָה** *t'mufah*, a fictitious substitute of תמוזי (v. תמוזי). Y. Ned. I, 36<sup>c</sup> bot. תמוזתא תמוזתא (not תמוזתא) if we had taken up *t'murah* (as a subject for verbal substitutes in vows), we should have used *t'mufah*, *t'munah*, *t'mukah*.

**תַּמּוּזָה**, v. preced.

**תַּמּוּזִי**, v. תמוזי.

**תַּמּוּזָה**, v. תמוזתא.

**תַּמּוּזָה** f. (b. h.; מוזר) *exchange, substitution*. Snh. 22<sup>a</sup> לכל יש ה' there is a substitute for every thing (every loss can be retrieved), except for the wife of one's youth. Ned. 20<sup>b</sup> ה' children begotten in exchange, e. g. if a man has two wives, and has connection with one mistaking her for the other. Pesik. R. s. 40 שם ה' (not ה') a substitute of Shem (as priest).—Esp. *exchange of one sacrificial animal for another* (Lev. XXVII, 10), *that for which an animal is exchanged*. Tem. I, 1 וב' so the change is valid only when made on the owner's premises. Ib. 2 (ref. to Lev. I. c.) ה' מיוחדת אף תמוזתו מיוחדת as 'it' refers to one, so its exchange can be only one. Ib. II, 3 ה' עושה ה' that for which it is exchanged cannot effect another exchange (does not affect the status of another animal exchanged for it). Ib. I, 5 עושה ה' the animal's child (born after the mother was dedicated) makes exchange (affects the status of one exchanged for it). Bekh. 15<sup>b</sup> בעלי מומין that which is exchanged for blemished animals. Ib. 61<sup>a</sup> ה' טעות מעשר ה' a mistake in counting the tenth animal for tithes is an exchange, i. e. the animal marked as the tenth by mistake is sacred. Ib. המורה מעשר מזה that which has been marked as the tenth by mistake must be put to death (cannot be used); a. fr.—Pl. תמוזתא. Tem. III, 1 אל ... ותמוזתיהן ביוצא בהן these are the sacred animals

whose embryos and whose exchanges are of the same sacred character as themselves. Esth. R. to I, 1 (expl. the exchanges (hostages) of their fathers, v. ערב I; a. fr.—*T'murah*, name of a treatise, of the Order of Kodashim, of Mishnah, Tosefta, and Talmud Babli.

**תַּמּוּזָה**, v. תמוזתא.

**תַּמּוּזָה** f. (denom. of תם) 1) *unblemished condition, integrity*. Men. 6<sup>a</sup>; Kidd. 24<sup>b</sup>, a. e. וזכירה ה' וזכירה. B. Kam. 39<sup>b</sup> תמוזתא, v. תמוזתא.—2) *the legal status of an animal that did injury for the first time* (v. תם I, 2). Ib. 45<sup>b</sup> ה' צד that limb of an animal about which no warning has been given, whereas this has been done about another limb. Ib. במקומה עומדת ה' the legal condition of the *tam* remains unaltered concerning that limb (so that the animal in the case is legally half a *mu'ad* (מועד) and half a *tam*); a. e.

**תַּמּוּזָה** f. (b. h.; מזה) [death; sub. בזה] *an animal on the point of death*.—Pl. תמוזתא. Kidd. 21<sup>b</sup> sq. (applied to the law concerning the captive woman, as a concession to human appetites, Deut. XXI, 10 sq.) 'בשר ... מוכב ה' allow Israelites to eat the flesh of animals on the point of death but ritually slaughtered, rather than eat of carcasses unslaughtered; Treat. S'mah. ch. VII.

**תַּמּוּזָה** c. (denom. of מוזר) 1) *a plate for various dishes or portions, tray*. Kel. XVI, 1, v. מוזן. Ned. IV, 4 he may eat at the same table with him, but not from the same plate; 'מך ה' but he may eat with him from a plate which goes back to the host (each time a guest is served). Maasr. I, 7 וזה ... וזה he may put the oil on the cake (תמוזתא) or on the plate. Y. B. Mets. VIII, end, 11<sup>d</sup> תמוזתא (or תמוזתא, pl.) lend me thy plate and dine with me; a. fr.—Esp. *tamhuy*, *charity plate, daily distributed food collected from contributors, soup-kitchen*, contrad. to תמוזתא, q. v. Peah VIII, 7 ה' לא יבול מן זה' he who has the means for two meals, must not accept support from the *tamhuy*. B. Bath. 8<sup>b</sup> נגבית בשלשה וב' the *tamhuy* is collected under the supervision of three persons, and distributed by three persons, for the mode of its collection and distribution is the same; 'לעניי העולם וב' the *t*. is for all poor people wherever they may come from, the *kuppah* for the town poor only. Pes. X, 1 אפילו ה' even if he is supported from the *t*.; Y. ib. 37<sup>b</sup> bot.; a. fr.—Pl. תמוזתא. Y. Ter. VIII, 45<sup>d</sup> top. Ker. 12<sup>b</sup> ה' מולקין (not מולקין) trays form a separation, i. e. if one eats two half-olive sizes of forbidden food from two different plates, they are not counted together as one olive-size; Sabb. 71<sup>a</sup>; Y. ib. VII, 9<sup>b</sup>; a. fr.—2) (from its shape) *the partition in a wagon for freight or baggage*, Maim.; (a cavity in the yoke, R. S.).—Pl. תמוזתא. Kel. XIV, 4.

**תַּמִּיד** m. (b. h.; contr. of עמיד; עמיד) *constant, daily practice*; esp. (sub. קרבן) *the daily burnt-offering*. (Num. XXVIII, 3). Pes. V, 1 נשחט וב' the afternoon *tamid*

is (ordinarily) slaughtered at eight and a half hours of the day. Taan. IV, 6 ובשבעה . . . ובשחר הזה . . . the seventeenth of Tammuz . . . the daily offerings ceased (when Jerusalem was besieged); a. v. fr.—*Pl.* תמידין, תמידים. Ber. 10<sup>b</sup> (ref. to II Kings IV, 9 תמיד) חקריה . . . המאורה 'ר if one entertains a scholar in his house, the Scripture accounts it to him as if he offered daily sacrifices. Y. Pes. VI, beg. 33<sup>a</sup> וכן דאמר מאה 'ר he who says, a hundred regular sacrifices supersede the Sabbath during one year, refers to the daily burnt-offerings; he who says two hundred, refers to the daily burnt-offerings and the Musaf sacrifices of the Sabbaths &c.; a. fr.—*Tamid*, name of a treatise, of the Order of Ḳodashim, of the Mishnah, Tosefta, and Talmud Babil.

**נָתַתִּי** ch. same. Targ. Y. II Gen. XLIX, 27. Targ. Koh. X, 16; a. e.

תַּמָּה. v. תַּמִּיד.

**תְּמִינָה** m. (תָּמַם) *astonishment, wonder, marvel*. Hull. 75<sup>b</sup> וְכָל מִינְהֵם רָחֵק מִלְּפָנֵי ה' *anything abnormal people are likely to remember*.—[Yalk. Ex. 166, v. next w.].—*Pl.* תְּמִינֵי. Hull. 1. c. וְכָל שְׁנֵי הָרִי' *two simultaneous abnormal phenomena people will remember*.—[תְּמִינָה f., תָּמַם.]

**תְּמִימָה** f. (תָּמָה) *astonishment*. Yalk. Ex. 166 וַיִּתְמַחוּ  
(ed. תמיהא), v. תָּמָה (ת' גדולה מאד

תָּמִים m. (b. h.; תָּמֵם) *without physical blemish; perfect; upright*. Zeb. 116<sup>a</sup> ה' כְּחַיִּב בִּיה ... דִּלְמָא נַח might not Noah himself have had an organic defect? (It cannot be, for) it is written of him, he was perfect (Gen. VI, 9); דִּלְמָא ת' בִּרְדִּיּו but may this not mean, perfect in his days of life? Bekh. IV, 1 (26<sup>b</sup>) בֵּין ה' מִיּוֹם (Bab. ed. תָּמֵם) whether unblemished or blemished; a. fr.—*Pl.* תְּמִימִים. Zeb. VIII, 8. Tem. III, 5 אֵם ה' when they appear unblemished. Y. Yoma VII, end, 44<sup>c</sup> שֶׁנִּשְׁכַּח שְׁהוּי יִשְׂרָאֵל ה' דְּרִי מְכוּוֹנִין וְכ' (שבִּכ' ) when the Israelites were perfect (God-fearing), they (the Urim and Tummim) directed their way. Gen. R. s. 44, beg. (ref. to Ps. XVIII, 31) וְכ' אֵם דְּרִיבֵי ה' וְכ' if his ways are perfect, how much more is he perfect himself!; (Yalk. Sam. 161 (אֵם דְּרִיבֵי תָּמִים וְכ' ) a. fr.—*Fem.* תְּמִימָה. Hull. 11<sup>a</sup> ה' מְשֻׁם because the Law (Lev. III, 9) says *t'mimah* (whole); a. e.—*Pl.* תְּמִימוּהָ. Men. 66<sup>a</sup> (ref. to Lev. XXIII, 15) שְׁבָחוּת ... אִימְרֵי when do you get seven complete weeks? When you begin to count from the evening. Pesik. Ha'omer, p. 69<sup>b</sup>, a. e., v. רִשְׁשֵׁי. a. e.

**תְּמִימָה, תְּמִים** ch. same. Targ. Y. II Lev. XXII, 27  
'ח (Jacob). Targ. II Esth. I, 2; a. e. — *Pl.* תְּמִימִי, תְּמִימִין.  
Targ. Prov. XIII, 6. Ib. XXVIII, 10; a. e.

**תְּמִימוּת** f. (preced. wds.) 1) *completeness, integrity*. B. Kam. 39<sup>b</sup> (expl. בְּתִמְמוּתוֹ, ib.) 'וב' the animal remains (to its owner) in its completeness, we do not diminish it (by hypothecating it for the half-fine for damage done).—2) *moral integrity, simplicity, frankness*. Lev. R. s. 11 (ref. to Ps. XVIII, 28) 'בשעה שבא ברה'

‘*בְּחִנּוּתָא* when he (Abraham, Moses) came with frankness, the Lord dealt with him in frankness, opp. *שִׁקְמִינִית*; Midr. Till. to Ps. l. c.; Yalk. Sam. 161. Midr. Till. to Ps. I וְכִּי מִה ... בְּחִי ... אֶת כָּל מִי שֶׁמַּחֲדֵךְ לִפְנֵי בְּחִי as the Lord was a shield to Araham who walked before him in sincerity, so he is a shield to whosoever walks before him in sincerity; a. e.

**תְּמִימֻתָּא** ch. same, *integrity*. Targ. Prov. X, 9. Ib. XI, 3. Targ. II Esth. VIII, 13; a. e.

תְּמִינָה m. (תְּמִינָה) *the eighth*. Targ. II Esth. I, 1.  
Targ. Lev. XXII, 27; a. fr.—*Fem.* תְּמִינָה, תְּמִינָה. Ib.  
XXV, 22 (ed. Vien. תְּמִינָה).

תִּרְמוֹז, Bekh. 44<sup>a</sup>, v. תְּמִיר.

**תְּמִירוֹת** f. pl. (v. תָּמַר) *the pillars supporting the framework of a lantern* (v. Sm. Ant. s. v. Laterna). Tosef. Kel. B. Mets, II, 6.

**תָּמַךְ** (b. h.; comp. מוֹדֵךְ [to lie under,] to support; [to make to lie under,] to rest upon, lay upon, press. Midr. Till. to Ps. XVI, 5 (ref. to חֲמוּדֵךְ, ib.) הַגּוֹרֵל הַזֶּה הִתְבַּכֵּי this lot (martyrdom) was laid on me at Sinai; Yalk. ib. 667. Num. R. s. 13<sup>3</sup> (ref. to Prov. XXIX, 23) ה' הָקֵב חֲבוּדוֹ עָלַי וְכ' the Lord rested his glory upon it (Sinai), and on it he gave the Law. Pesik. R. s. 3 ה' יָדוּ וְכ' (Joseph) held up Jacob's hand to remove it &c.; a. e.

חֲמֵךְ ch., Pa. חֲמֵךְ same. Targ. Prov. V, 5 מִחֲמֵכֶךְ Ms.  
(ed. מִחֲמֵכֶךְ).

תַּמְכָּא, v. next w.

**חֲמֵצָה** f. name of a bitter herb, a kind of chervil.  
 Pes. II, 6 (39<sup>a</sup>) Y. ed. a. Ms. M. (Mish. a. Bab. ed. חֲמֵצָה);  
 expl. Y. ib. 29<sup>c</sup> top גַּגְגִּידִיךְ; Bab. ib. 39<sup>a</sup> חֲמֵצָה (expl. in  
 Rashi: *marrubium*, *hoarhound*).

**הַמִּכְתָּה** ch. same, v. preced.

תָּמָלִי = אֶתְמָלִי, *yesterday*. Targ. I Sam. XX, 27. Targ. II Sam. III, 17; a. e.

בֶּן תַּמְלִיּוֹן pr. n. m. *Ben T'malyon*. Meil. 17<sup>b</sup>;  
Yalk. Lev. 537.—V. תַּמְלִיּוֹן.

**תִּבְנוּן**, **תַּחֲנִיחַ**. m. ( $\theta\epsilon\mu\acute{\epsilon}\lambda\iota\omicron\varsigma$ , sub.  $\lambda\eta\theta\omicron\varsigma$ ) *foundation stone, foundation.* Y'lamd. to Num. XXIII, 9, quot. in Ar. הָרָא דִּידָה וּבֵקֶשׁ לִיתָן digged deeper and deeper, seeking to lay a foundation.—*Pl.* תַּחֲנִיחַ, תַּחֲנִיחוֹת, "הַ". Gen. R. s. 3 לִידֵד הָיָךְ הוּא קֻבֵּעַ ת' (*Ar. sing.*) to find out where to lay the foundations; Yalk. ib. 4. Y. Snh. X, 29<sup>a</sup> bot. וְכִי ... בָּשַׂע ת' וכי when David went to dig for the foundation of the Temple. Y. Sot. VI, beg. 20<sup>d</sup> מִזִּילָה ת' להיות בה (prob. to be read: תַּחֲנִיחוֹת,  $\theta\epsilon\mu\epsilon\lambda\lambda\omega\sigma\tau\iota\varsigma$ ) a thing (rumor) without foundation. Y. Keth. V, 29<sup>c</sup> bot. וְכִי יִקְרָא יִתְּלָה ה' ת' the thing itself has no foundation, and the Rabbis built upon it and went up &c.; a e.-



a. fr.—2) *Absalom's sister*. Meg. 25<sup>b</sup> 'וכ' 'וכ' the story of Amnon and Tamar (II Sam. XIII) may be read and translated. Ab. V, 16 'וכ' Amnon's love of T. Snh. 21<sup>a</sup>; a. e.—3) a woman that informed against the Rabbis before Roman authorities. Y. Meg. III, 74<sup>a</sup> bot., v. תְּמָרִים.

**תָּמָר** II m. (b. h.; emp. II) *palm; date-palm; fruit of the date-palm, date*. Succ. 45<sup>b</sup>; Meg. 14<sup>a</sup>, v. לָב. Ib. (ref. to Jud. IV, 5) תְּמָרָא שָׁנָא תְּמָרָא why did she hold her sessions under a palm-tree? Midr. Till. to Ps. XCII, 16 (ref. to ib. 13) 'וכ' 'וכ' as the palm and the cedar are higher than all other trees, so Israel is &c.; 'וכ' 'וכ' you may think, as the palm and the cedar when uprooted from their places (transplanted) do not grow new shoots, so Israel does &c.; a. fr.—*Pl.* תְּמָרִים *dates*. Ter. XI, 2 'וכ' date honey. Ib. 3; a. fr.

**תְּמָרָא, תְּמָרָא** ch. same. Targ. Cant. II, 12.—Lev. R. s. 12; a. e.—*Pl.* תְּמָרָא, תְּמָרָא, תְּמָרָא. Targ. II Chr. XXXI, 5. Targ. Y. Deut. VIII, 8.—Ber. 38<sup>a</sup> 'וכ' date-honey. [Ib. תְּמָרָא של תְּמָרָא, read with Ms. M. תְּמָרָא של תְּמָרָא. Y. Ab. Zar. II, 40<sup>d</sup> 'וכ' תְּמָרָא Persian dates; date-stones. Sabb. 110<sup>b</sup> 'וכ' תְּמָרָא (fem.) Persian dates; a. fr.—pr. n. m. *Bar-Tamré*. Hull. 110<sup>a</sup> 'וכ' Rami bar Tamré, also called Bar-Dikḡulé (emp. תְּמָרָא).—Cant. R. to VII, 9 'וכ' quot. in Levy Talm. Dict. (ed. חסדי).

**תְּמָרָא** f. = תְּמָרָא, *palm; date*. Dem. I, 1, v. תְּמָרָא. Tanh. B'midb. 15; Num. R. s. 3, beg. Midr. Till. to Ps. XCII; a. fr.—*Pl.* תְּמָרָא. Succ. 32<sup>b</sup> 'וכ' 'וכ' two palms grow in the valley of Ben-Hinnom (Gehenna) with smoke rising between them &c.; Erub. 19<sup>a</sup>; a. e.—*Trnsf.* a *fruit-like excrescence on leaves, berry*. Succ. 33<sup>a</sup>.—*Pl.* as ab. Maasr. IV, 6. Tosef. Shebi. II, 2.

**תְּמָרָא** f. (b. h. *pl.*; v. תְּמָרָא) (*smoke*) *column*. Ber. 43<sup>a</sup> 'וכ' 'וכ' when the smoke column of incense rises. Hull. 112<sup>a</sup> 'וכ' 'וכ' when the smoke of meat on coals rises.—*Pl.* תְּמָרָא *bare hyssop stalks*. Par. XI, 7 (Maim. reads תְּמָרָא *seed-capsules*, v. preced.); Tosef. ib. XI (X), 6. Ib. 7 'וכ' 'וכ' לא תְּמָרָא כל עיקר ... תְּמָרָא are undeveloped capsules, *timroth* are stalks that have not blossomed at all; (oth. opin.) 'וכ' 'וכ' תְּמָרָא are undeveloped capsules &c.

**תְּמָרָא** m. (מָרָא) *anointing*. Targ. Y. Lev. XVI, 29; Num. XXIX, 7 (ed. Vien. תְּמָרָא).—*Pl.* תְּמָרָא. Targ. Y. Lev. XXIII, 27.

**תְּמָרָא** m. pl. (b. h.; מָרָא) *bitterness; trnsf. hostility*. Y. Meg. III, 74<sup>a</sup> hot. (in a secret letter) תְּמָרָא 'וכ' 'וכ' Tamar is *tamrurim* (bitterness), she abides in her bitterness, and we tried to sweeten her (by bribe), but in vain has the smelter smelted (gold could not buy her).

**תְּמָרָא**, v. תְּמָרָא.

**תְּמָרָא, תְּמָרָא**, v. תְּמָרָא.

**תְּמָרָא**, v. תְּמָרָא.

**תְּמָרָא** f. = h. תְּמָרָא. Y. Bets. V, 63<sup>a</sup> top 'וכ' 'וכ' I came by the way of that crooked palm (I was on that palm, and came down). Lev. R. s. 12 'וכ' 'וכ' the fruit of the date palm is called date (fruit and tree are designated by forms of the same root). Cant. R. to VII, 9, v. תְּמָרָא.—pr. n. pl. *K'far T'marta*. Tosef. Hull. III (IV), 23; Hull. 62<sup>a</sup> 'וכ' 'וכ' K. T. in Judea. Meg. 16<sup>b</sup> 'וכ' 'וכ' Ms. M. (ed. תְּמָרָא); Lev. R. s. 24<sup>b</sup>; Pesik. R. s. 15 תְּמָרָא; Esth. R. to II, 23.

**תְּמָרָא**, v. תְּמָרָא.

**תְּמָרָא** m. (preced.) *teacher, esp. Tanna*, an authority quoted in Mishnah and Boraitha, contrad. to תְּמָרָא. B. Mets. 3<sup>a</sup>, a. fr. 'וכ' 'וכ' and the Tanna (of the Mishnah) is a confirmation (confirms what I say).—קָמָא, v. קָמָא.—קָמָא, v. קָמָא. B. Bath. 93<sup>b</sup> 'וכ' 'וכ' I ch. B. Bath. 93<sup>b</sup> 'וכ' 'וכ' every later (Ar. outside) authority comes only to enlarge the sphere of the subject. Hull. 15<sup>a</sup>, v. תְּמָרָא; a. fr.—Sot. 22<sup>a</sup> (prov.) 'וכ' 'וכ' a teacher teaches and knows not what he says (repeats verbatim what he has heard without understanding the subject).—*Pl.* תְּמָרָא (h. form, fr. תְּמָרָא, תְּמָרָא (fr. תְּמָרָא). Ib. 'וכ' 'וכ' the Tannaim (repeaters) ruin the world, expl. תְּמָרָא who give decisions based on traditions they have learned (without knowing their reasons and their application to practical cases).—Ber. 3<sup>a</sup> 'וכ' 'וכ' these contradictory opinions are the relations of two Tannaim in behalf of R. M. Sub. 33<sup>a</sup> (expl. תְּמָרָא, v. שִׁיקוּל תְּמָרָא when two Tannaim or two Amoraim differ in their opinions, and it has never been decided which is to be adopted in practice. Ib. 63<sup>a</sup>, a. fr. 'וכ' it depends on Tannaim, i. e. Tannaim differ on that point. Ber. 9<sup>a</sup> 'וכ' 'וכ' and those teachers differ on the same principle as these do. Ib. 49<sup>a</sup> 'וכ' 'וכ' and you ignore all these Tannaim and Amoraim, and act according to Rab's opinion?; a. v. fr.—V. תְּמָרָא.

**תְּמָרָא**, pl. תְּמָרָא, v. preced.

**תְּמָרָא** m. = next w., *stipulation, agreement, condition*. Targ. Y. Num. XXII, 4. Targ. Y. Ex. IV, 24; a. e.—Gitt. 75<sup>a</sup> 'וכ' 'וכ' he did not double his stipulation, did not stipulate what is to take place in the case of fulfillment of his condition, and what in the case of non-fulfillment; a. e.—*Pl.* תְּמָרָא, תְּמָרָא. Keth. 19<sup>b</sup> 'וכ' 'וכ' go and fulfill your conditions, and then go to law. Gitt. l. c. 'וכ' 'וכ' whence do we derive all the rules about stipulations; a. e.

**תְּמָרָא** m. (תְּמָרָא) [*alternative*], *stipulation, condition, agreement*. Keth. 19<sup>b</sup> 'וכ' 'וכ' if witnesses say, the transaction to which we have testified was made dependent on a (verbal) condition (and we do not know